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ART. I. *An inquiry into the proper mode of rendering the word God in translating the sacred Scriptures into the Chinese language.* By W. H. MEDHURST.

IV. The 天命 T'heen ming, divine decrees are ascribed to 帝 Te or 上帝 Shang-te.

The 天命 T'heen ming, divine decree, according to the Chinese, is the decree or will of Heaven. This may mean, in certain cases, the irreversible decree of fate, spoken of by western writers. But in the quotations which will now be presented, it rather signifies the special command, or appointment of the Supreme, regulating the affairs of nations and their rulers. By this decree kings were set up and dynasties appointed; when the decree of Heaven was supposed to be settled in favour of any particular family, the people yielded them implicit obedience; but when it was thought to be removed, opposition to them was no longer considered as rebellion. Hence the frequent recurrence of the phrases, that the decree of Heaven is not invariably fixed in one family, and that no reliance is to be placed upon its being perpetuated, any longer than the rulers of the respective dynasties obeyed and pleased the Ruling Power above. On this account monarchs are exhorted not to depend too much upon it, because when the Supreme Ruler is angry with the reigning sovereign he cuts off the decree established in his favour, and sets up another family. From all this it will appear, that the decision in question belongs to one, by whom kings reign and princes decree justice.

Thus Wān-wang, when he thought he had ascertained the decree to be in his favour, did not dare to set it aside, but without hesitation went to war with the tyrannical monarch of the former dynasty, who he thought was deposed by the Supreme. Even in the present day, the reigning family are under the impression that they were appointed by Heaven to rule, and only so long as they can secure the favour of the Supreme, do they expect to be able to retain the throne. Here we may observe, that this decree is not the ordinance of one, whom the Chinese consider as merely the tutelary deity of the empire, and thus peculiar to China, but the decree of Heaven, whose ruler like its canopy overspreads the whole world. We may further observe, that this decree is not supposed by the Chinese to be established by Shin, because the Chinese never ascribe the settlement of the empire to any one Shin or spirit, irrespective of the being to whom such spirit belongs, or of whom it is descriptive.*

Having premised these observations, we proceed to adduce quotations on the subject of the 天命 t'hên ming, divine decrees being ascribed to Te, or Shang-te.

In the Shoo-king 6th book, 4th section, it is said that "Wān and Woo were able to receive the correct decree from Shang-te while

* We are aware that the Taou-tih-king contains a passage, sect. 25, intimating that "the empire is a 神器 shin k'he, implement with which spiritual beings have some concern," upon which the Commentator says, that 有神司之 yew shin sze che, there are spiritual beings who have charge of it. The word "charge," however, means management under the control of a principal, to whom an account must be given; and is used for officers of government who are subject to the emperor. Kang-he explains it as of 臣司事於外 chin sze zé yu wae, a minister attending to affairs abroad, or transacting business at a distance from the court; hence the character is formed of 后 how, a prince or king reversed. It is evident, therefore, that the spirits here referred to cannot have the supreme control of the empire.

The Kwei Shins, or presiding spirits of the stars and planets, hills and rivers, are represented in the Tso-chuen, as 立 leih, appointing, or by some sign indicating the appointment, of the subornate princes of the different states of the empire; but these states are of inferior dimensions, and their princes are subject to the emperor as their liege lord; the spirits above referred to, are also regarded as inferior to, or at most only on a level with the emperor; as such, they are supposed to have a certain influence over the various states, just as the ancestral spirits have an influence over particular households, but they cannot, according to the Chinese theory pass a decree appointing the emperor to sit on the throne of universal dominion. Only Shang-te, Heaven and earth with the imperial ancestors rank above the reigning monarch: all other objects of worship are on a level with, or inferior to him; they could not therefore appoint him to the throne.

high Heaven accorded with their principles, and conferred upon them universal rule." The paraphrast calls the decree above referred to the "correct decree of High Heaven."

In the 大雅 Ta-yay section of the Book Odes, the decree of Te is said to be rightly timed in the case of Wán-wang; upon which the Commentator remarks, that "the decree here mentioned is the decree of Heaven."

In the next sentence but two, the poet says, "Shang-te having passed his decree in favour of Chow, all are bound in obedience to that dynasty." This decree is called by the paraphrast "the decree of Heaven."

In the Shoo-king, 4th book, section 9. "The eleven men who aided Woo-wang were able to trace out and understand the decree of Shang-te," which decree is called by the Commentator "the decree of Heaven."

In the same work, book 5, section 5. Chow-kung says, that "he did not presume to rest too confidently on the decree of Shang-te, lest he should become regardless of the anticipated inflictions of Heaven, or imagine that the people may not at some time murmur and rebel." This decree is called by the Commentator "the decree of Heaven."

In the same work, book 5, section 1. "The Shang-te of Imperial Heaven is said to have changed the decree once passed in favour of his chief son the sovereign of the Yin dynasty;" upon which the Commentator remarks, "that the chief son could not be changed, but Heaven changed him."

In the same work, book 1, section 5. Yu, in addressing Shun, said, "Act thus, in order luminously to receive (the decree of) Shang-te; and then, should Heaven issue any new decree, it would be of an excellent kind (in your favor.)"

In the Le-ke, vol 9, page 19, a quotation is made from one of the odes regarding obedience to the commands of Te, saying, that "the decree of Te did not reject the family spoken of, until the time of Ching-t'hang, when this decree was settled upon him. Ching-t'hang was humble, and yet active; his sage-like and respectful qualities daily advanced; slowly but luminously expanding he revered Shang-te, and Te constituted him monarch of the nine provinces of China. Here Te, Shang-te, and T'hëen, are used interchangeably in such a manner, as to shew that they refer to the same being.

We meet with the same expression in the 長發 Chang-fá sec-

tion of the Book of Odes, which says, that "Te's decree was not reversed, until Ching-t'hang appeared; his birth was opportune, and his sacred feeling of respect daily mounted higher and higher, until it reached to Heaven, and became permanent; towards Shang-te he was respectful, and Te directed him to become a pattern to the nine provinces."

In the Shoo-king, book 5, section 8, "Ching-t'hang is said to have been advanced to promote in an eminent degree the glorious will of Shang-te;" which the paraphrast calls "the resplendent will of Shang-te, which is gloriously manifested throughout the empire."

In the same work, book 3, section 5, Ching-t'hang addressing the heir apparent says, "The decree of Shang-te is not invariably fixed in favour of one individual; if you do good, he will send down a hundred blessings, if you do evil, he will send down a hundred curses." The paraphrast says, that Heaven will send down these blessings or curses.

In the 大學 Ta-héö, page 11, the paraphrast says, "The decree appointing any one to be emperor rests with Heaven, and the inclination of Heaven follows that of the people; when a monarch therefore obtains the hearts of the people, Shang-te favours him; but when he loses the hearts of the people, Shang-te is angry with him, and he loses the throne."

In the 皇矣 Hwang-e section of the Book of Odes, we read that, "Shang-te observing that the two former dynasties, Hëá and Shang, had failed in the practice of government, brought forward the family of Chow, and enlarged their borders." The paraphrast says that, "Shang-te, though dwelling -on high, condescends to regard this lower world, and gloriously displays his bright designs. His purpose is to seek the peaceful settlement of the people; but though this be High Heaven's main design, the most important means of promoting it is the selection of a proper prince. The Hëá and Shang dynasties having failed in the matter of government, Shang-te looked abroad among the surrounding states, to see who was best calculated for tranquilizing the people, and be the one whom He would wish to promote, whereupon he enlarged the borders of the house of Chow, that they might have some foundation on which to rest the fortunes of their family."

In the Shoo-king, book 5, sect. 5, Shang-te is said to have "cut off the Yin dynasty, and to have concentrated the decree upon the person of Wán-wang."

In 孟子 Māng-tszé, sect. 4, page 6, the text speaks of "Shang-te's having decreed that the descendants of Yin should be in subjection to the Chow dynasty," the commentator ascribes this to the decree of Heaven; shewing the identity of Shang-te's decree with that of Heaven, a mode of expression never used with regard to the Kwei Shins.

In the 周 詠 Chow-sung section of the book of Odes, Shang-te is said to have "constituted Woo-wang and his successors sovereigns of the empire."

In the Shoo-king, book 4, sect. 9, Ching-wang, the son of Woo-wang, said that he did not dare to set aside the command of Shang-te, and Heaven's intelligent decree being thus awful, he calls upon his people to aid him. Upon which the commentator remarks, "that having discovered, by means of prognostications, that it was the will of Shang-te that he should go on a certain expedition, he did not dare contravene the commands of the Highest Potentate." The paraphrast also says, "that the divination is that by means of which we connect ourselves with the intelligence of Heaven, and the prognostications being all favourable, the expedition against the rebels was really what Shang-te had commanded."

In the same work, 4th book, 5th section, Woo-wang says, that "he ventured respectfully to receive (the decree of) Shang-te, in order to suppress rebellious counsels."

In the 御製集文 Yü ché wän tseih, a collection of essays ascribed to the monarch of the present dynasty, sect. 23, page 1, a 帝女 te nyu, divine female (called in the 東華錄 Tung hwa lüh, a 天女 t'heên nyu, celestial female) is said to have miraculously brought forth a holy sou, to whom 'Te gave the surname of Ghioro (which act, in the work above alluded to is ascribed to Heaven).

On the 19th page, Shang-te is said to have "adopted the first ancestor of the present imperial family as his son, until Shun-che, obeying the will of Heaven, ascended the throne; having ascertained that the decree of 'Te, no longer favouring the Ming dynasty, had regarded with complacency the Tartar race." In the 52nd section, page 29, the emperor is addressed saying, "looking up with veneration to the glorious canopy of Heaven, remember that your holding the sceptre depends on the protection of 'Te."

Prefixed to the 紉學 Yew heö is an historical poem, in which the writer, speaking of the present dynasty, says, "The mind of 'Te

surveyed the glories of the Tartar dynasty, and raised T'heen-ming to the throne, who after reigning eleven years reverted to the palace of Te."

In a work entitled 格物通 K'hih wü t'hung, sect. 98, we have a similar expression ascribed to the first emperor of the Ming dynasty: "Day and night I think upon the trust reposed in me by Shang-te."

So also in the Collection of Imperial Essays above referred to, Shun-che the first emperor of the present dynasty speaks "of carrying out the business entrusted to him by Te."

The above passages are sufficient to prove that the Chinese throughout all ages have considered that the settlement of the empire with the rise and fall of dynasties, is entirely subject to the control of Shang-te Te, or T'heen, by whose decree emperors are raised up or set aside; while their rule is perpetuated or cut off, according to his will. In all this we have no reference made to any being called 神 Shin, who thus disposes of the fate of empires. If Te were merely the title of the Supreme Being in the estimation of the Chinese, and if Shin were generic for the class to whom Te belongs, in the sense of Divinities, it would be proper to use Shin for the chief (as well as for inferior individuals of the said class,) when speaking of what such chief of the class is and does; and thus we should certainly find the Chinese using the term 神命 Shin ming with reference to the decrees or commands of God, as the Greeks and Latins did Theos or Deus; but the Chinese never have employed Shin in this way, from which we infer that they did not view it in the same light as the western Pagans did their generic term for God, and therefore that the one is not equivalent to the other. In order to shew that the power to 命 ming, decree or command, in respect to the highest temporal interests of men is not predicable of Shin, let the word Shin be substituted for Te in any of the passages which we have just quoted from the Chinese classics, and see if it would be agreeable to the *usus loquendi* of the Chinese language; or, let other passages from equally respectable sources be brought forward, shewing that Shin alone thus disposes of the fates of nations and dynasties; or let the identity of 神命 Shin ming, the decree of Shin, with 天命 T'heen ming, the decree of Heaven, be established. But until these things can be done, we must demur to the conclusion that Shin is equivalent to Theos, in the sense of the highest as well as the lowest divinity. In every language with

which we are acquainted, the name of the whole class of divinities can be used for the chief divinity; if a term be brought forward assuming to be the name of the whole class of divinities in any language, which cannot according to the *usus loquendi* of that language be used alone for the chief divinity, in speaking of what he is and does, it is presumptive evidence that the true meaning of the term has been mistaken; and though the chief divinity may be described by the term in question, yet if the said term cannot be used interchangeably for that chief divinity, then we are to presume that the sense to be put upon the term, when used in describing the Supreme, is not divinity, but superhuman being, invisible intelligence, spiritual existence, or such like. Shin cannot be used in the stead of T'hëen or Te, when speaking of the divine decrees; therefore, Shin cannot be used interchangeably with a term expressive of the Supreme Being in the estimation of the Chinese; and hence we conclude that Shin is not generic for God in their language.

V. Superintending Providence is ascribed to Te or Shang-te.

That a general Providence is ascribed to Te will appear from the following.

In the Shoo-king, 5th book. 3d section, Chow-kung observes, "I have heard it said, that Shang-te leads men on by gentle methods, but the ruler of Hëa would not yield to a mild influence, and when Te sent down his inflictions to make known his will to this tyrant of Hëa, he was not able to profit by Te's (dispensations), but became excessively dissolute, until Heaven at length refused to listen to him, and abrogating the original decree in his favour, inflicted condign punishment upon him."

In the 正月 Ching-yuë section of the book of Odes, it is said, that "when people are in jeopardy they look to Heaven, and find it dark and indistinct: but when the retributions of Providence have once been settled, every one is obliged to submit; in these things we observe the doings of the Great Shang-te, who does nothing out of hatred or ill-will."

In the Shoo-king, book 4, section II, "The fragrance of Wän-wang's virtue was perceived by Shang-te, whereupon Te approved, and Heaven fully authorized Wän-wang to make war on the Yin dynasty."

In the 皇矣 Hwang-e section of the Book of Odes, "Te is said to have regulated the mind of Wang-k'he so that his virtuous nature became enlightened, and he was fit for ruling over this great country."

In 孟子 Mang-tsze, section 1, page 19, the paraphrast says, that "Shang-te confers on kings their honourable stations, and distinguishes them above all others."

In the Shoo-king, book 5, section 1, Chiaou-kung advises Ching-wang, saying, "Let your majesty now connect and carry out the authority of Shang-te, and subdue yourself in this central land," intimating that the authority of kings was derived from above, and that in the proper exercise of it monarchs were but carrying out the authority of the Supreme.

In the same work, book 3, sect. 1, Ching-t'hang said, that "he dreaded Shang-te, and seeing that the monarch of the Hsia dynasty had been guilty of so many crimes, he did not dare to refuse to correct him."

In the same work, book 3, sect. 3, the inspection of things is said "to rest with the mind of Te"; who searches into and surveys the actions of men, rewarding or blaming them according to justice.

In the 大明 Ta-ming section of the Book of Odes, Wän-wang is said to be "cautious in the extreme, intelligently serving Te, and thus bringing upon himself much happiness. When he had to attack the Yin dynasty, whose multitudes were congregated like the leaves of a forest, he was encouraged by the assurance that Shang-te would be with him, and raise his mind above hesitation." Upon which a commentator remarks, "When the tyrant came on with his countless hosts, had Wän-wang compared the weak with the strong, and the many with the few, his mind would certainly have been in doubt: but at that time his mind was wholly set upon carrying out the inflictions of heaven, and he felt as if Shang-te was really near him. Hence the poet says, Shang-te is with you, and will raise your mind above hesitation."

In the Shoo-king, book 4, section 6, "Kwän is said to have attempted to stem the overwhelming waters, and to have interfered with the five elements; whereupon Te was moved with indignation, and withheld from him the great plan; which was afterwards conferred by heaven upon his son." The paraphrast says, that "Kwän's efforts tended to introduce disorder into the five elements of Shang-te, whereupon Te was displeased, and, as it were, withheld from him the great plan for regulating the empire."

In the same work, book 5, section 7, Shang-te is said to have "sent down calamities on the Hsia dynasty, whose sovereign was unable for a single day to urge himself on in the way marked out by Te." The Commentator says, that "in the seeing and hearing, the

motion and rest of our every day pursuits, all depends on Shang-te's leading out and drawing on mankind." Another says, that "in our daily avocations and common walk, there is something as it were leading on the intelligence of the mind, so that the most stupid individual, in every thought, is invariably led on by Te, who is everywhere present. Men should therefore indefatigably follow out the divine rule of right, and the virtuous nature conferred by the decree of heaven would be certainly apparent."

In the 大明 'Ta-ming section of the Book of Odes, speaking of Wän-wang's diligently serving Shang-te, a Commentator says, that "Wän-wang felt as if he was all day long in the presence of Shang-te."

In the Le-ke, vol. 4, page 26, Wän-wang said, that he had been dreaming that Te had bestowed upon him 90 years of life. And in another place, Shang-te is said to have conferred on 繆公 Mew-kung nine years more of life.

In the Collection of Imperial Essays, section 24, page 7, the royal poet asks, "on whom do we rely for the staff of life but Te!" In the 86th section, page 21st, we read of the goodness of Te, who delights in fostering human life; and in the 88th section, 9th page, it is said, "that to preserve human life is really the attribute of Te."

In all the above quotations, there is not the slightest reference to Te or Shang-te's acting under the authority of another, which the passages adduced mostly refer to those general and important affairs, which respect monarchs or the world at large, in managing which we do not find the Shins, as such, engaged. The Greeks had their *Theoi* who severally presided over different parts of the universe, and yet it was proper in the Greek language to speak of *ho Theos* as taking the general superintendence of the whole. If the Shins meant Gods in Chinese, as the *Theoi* did in the Greek, then it would be proper to speak of the one individual called Shin as taking the general charge of human affairs; but we do not find the Chinese speak of Shin's conferring on rulers the most honorable stations, nor of kings carrying out the authority of Shin, nor of the emperor being called the chief son of Shin, nor of the actions of monarchs being exposed to the minute inspection of Shin's mind.

The generic word for God, in all languages with which we are acquainted, is used to designate the One Being who is supposed to exercise the general superintendence of Providence; but the word Shin is not so employed by the Chinese; we may argue, therefore, from a comparison with other languages, that it is not the generic word for God, and that when it is employed with reference to certain

individuals having charge over different departments of this lower world, it cannot be taken in the sense of God, but in that of spirit, or spiritual beings, who are as little regarded as Gods, as the angels were according to the Jewish and Arabian writers.

VI. Divine acts and attributes are ascribed to 'Te or Shang-te.

In the 皇矣 Hwang-e section of the Book of Odes, we read, "How majestic is Shang-te: looking down on this lower world, how gloriously does he shine! Casting his glance around on all quarters, he seeks the peaceful settlement of the people;" which is thus enlarged on by the paraphrast: "That majestic one Shang-te although lofty and exalted, and dwelling on high, yet condescends to regard this lower world, and gloriously displays his bright designs. His purpose in surveying the four quarters of the world is none other than to seek the peaceful settlement of the people, so that no one individual may be deprived of that which may promote his life and growth."

In the Shoo-king, 1st book. 2d section, the paraphrast speaks of Shang-te as "the high imperial one, the most honourable and without compare."

In the 湯 T'hang section of the Book Odes, the poet exclaims, "the vast and sublime Shang-te is the governor among the nations."

In the 益 Yih section of the Book of Diagrams, kings are said to worship Te, while the paraphrast says, that with regard to kings, Shang-te is above them, and all kings are subject to him.

In the collection of the Imperial Odes, 9th sect. 6th page, the writer says "We reverence Shang-te because he widely overspreads all regions."

In the 前漢王莽傳 Tsëen han wang mang chuen, the writer speaks of "being able to satisfy the mind of Shang te;" which Morrison renders in his Dictionary, Part I, vol. 1, page 329, "the mind of the Supreme (Divine) Ruler."

In the 生民 Säng-min section of the Book of Odes, we have a reference to Keang yuen, who is supposed to have conceived in a miraculous manner, by "treading in the imprinted footsteps of 'Te," which Morrison renders in his Dictionary, Part I, vol. 1, page 495, "the footstep of the Supreme Sovereign." In the same section we read of 'Shang-te's granting repose;" which Morrison, in the same page, renders, "Does not the Supreme Sovereign grant repose?"

Morrison, in his Dictionary, Part I, vol. 1, page 675, says, that Te or Shang-te is expressive of the Most High God;" and quotes a

passage from the same section of the Book of Odes, with regard to Keang yuen, saying that "Te (the Most High) was her defence."

In the 樂善堂 Lō-shen-tang Collection of Essays, sect. 9th, Yung-ching says, "It is Shang-te alone who regards with kindness our country." In the 8th section he says, "I conceive that Shang-te has favourably regarded our dynasty."

In the writings of the poet Soo, we have an ode referring to a spot of forbidden ground, which runs thus: "Te dwells in this place; he has fenced in his altar here; there are Shins guarding it; and Te has ordered the lower people on no account to break up this ground. But Te does not speak; he manifests his will by the thunder and the storm; if people can be aroused by this means, haply Te will forgive them; Te is distant and unknown, who dares to approach towards him? When Te is displeased, unusual things occur, and the ground underneath is shaken, in order to forewarn the people."

In the 皇矣 Hwang-e section of the Book of Odes, Te is represented as addressing Wān-wang, urging him not to pick and choose with selfish motives, but to advance towards the shore (of perfect virtue.) Te is then said to have further addressed Wān-wang, saying, "I have well considered your intelligent virtue, that you follow out the laws of Te:* therefore I Te direct you Wān-wang, to move to the attack of your adversary." In this passage we have an express reference to the distinct personality of Te, in his being said directly to address Wān-wang, and in his making use of the personal pronoun, which shews that the Chinese considered him in the light of a separate being.

In the 文王 Wān-wang section of the same book, Chōkung said, "Behold Wān-wang in the realms above; how brightly does he shine in heaven! Behold Wān-wang is there, ascending and descending in the presence of Te." The Commentator says, that Wān-wang was at that time dead, while his 精神 shiu (spirit) was in the realms above, shining brightly in heaven; and argues, that if his spirit was in heaven, ascending and descending in the presence of Shang-te, his descendants would certainly participate in the influence of his virtue, and maintain their rule over the empire." Choo-foo tsze, alluding to this passage, argues, that if Wān-wang were in the pre-

* Morrison, in his Dictionary, Part I, vol. 1, page 236, has thus rendered the above sentence, "The Majesty (of Heaven) said to Wān-wang, I remember with complacency the goodness; thou hast obeyed the laws of the (Divine) Majesty." From which we perceive that Morrison considered the word Te as including in itself the ideas of celestial Majesty and Divinity, and thus equivalent to the phrase Supreme Being, as used by western writers

sence of Te, it would appear that Shang-te really did exist, but it would not do to liken him to the images which the men of this world set up in their temples. (See his works, section 51. page 43) And a commentator on this passage says, "Heaven is exalted on high, and the spirit of Wán-wang is also on high: Te is the Lord and Governor of Heaven, and Wán-wang's spirit ascends and descends in the presence of Te." From which we may perceive that the Chinese regarded Te as a real being, existing as Heaven, or the Divinity, while the Shin of Wán-wang is nothing more than his spirit perpetually waiting in the presence of the Supreme. Shin here cannot be taken in the abstract sense of Wán-wang's divinity, because an abstract quality cannot ascend in the presence of another.

In the Shoo-king, 31 book, 12th section, the Emperor Kaou-tsung said, that "he dreamed that Te conferred on him an excellent assistant, who should speak for him." One of the Commentators says, that "Heaven conferred this assistant on the monarch:" and Choo-foo-tsze, in his works, sect. 34, page 8, says that "according to this, there must really be a 天帝 T'héen te, who addressed himself to Kaou-tsung, saying, I bestow on you an excellent assistant. Men in the present day, explain this Te as simply meaning the Lord and Governor of all things, saying of him that he has no form, which I fear will not suit: but to refer this being to (the idol of the Taouists called) 玉皇大帝 Yüh hwang ta te, will also, I apprehend, not do. After all how are we to explain this?" the disciples of the philosopher were none of them able to return an answer.

From this it would appear, that Choo-foo-tsze and his scholars did not know exactly how to express themselves on this subject; they thought that there must be a person who thus addressed Kaou-tsung; and to say that he was entirely without form or figure would hardly suit, because Kaou-tsung must have seen or heard something, or in his dream supposed that some being addressed him: hence there must have been an embodying of some kind in the apprehension of the monarch. And yet to liken him to the images represented in the temple of the Taou sect, would be still further from the mark. The philosopher therefore, with his disciples, seems to have been equally at a loss how to represent this being.

The word Te here is translated "God" in Morrison's Dictionary, Part I, vol. 1, page 863, thus; "God gave him a virtuous assistant," shewing, that in the apprehension of Dr. Morrison, "God" was the proper rendering to be given to Te in this passage. We conceive also that in all the passages above quoted, Te must be translated God, in

order to express the views of the Chinese writers. In the passage regarding Wán-wang, the whole strain of the author would lead us to conclude, that he viewed 'Te (God) as sitting upon his throne, and the spirit of Wán-wang as waiting in his presence, like an attendant, though shining gloriously, (see 2 Chro. 18: 18.) In this connection it is evident that Shin belonged to Wán-wang (not in the sense of God, or divinity, but in that of spirit;) the subject discussed in this part of the works of Choo-foo-tsze is, whether or not the finer and grosser parts of the human soul scatter at death; whereupon this passage from the Shoo-king is quoted and commented on; we must therefore conclude that the 神 Shin of Wán-wang referred to his human soul, which separating from his body at death, ascended up on high, to wait in the presence of Te, from whom he derived all his honour and happiness. When men died among the Romans, they were said to *pervenisse ad deos*; and the expressions employed by Chinese authors are somewhat similar.

In the poems of Soo, sect. 25, we have a reference to an emperor, who at his death was supposed "to mount the fleecy clouds, and soar away with the host of Tes." In the Imperial Essays, sect. 13, a man's spirit, at death, is said "to mount on high, and wait on the celestial Te;" while the death of Yu is described as "a rambling in the region of Te." It will be seen, therefore, that Te in these passages represents the being or beings to whom the departed good return as *Deus* or *Dii* did among the Romans.

We have above shewn that the Chinese ascribe certain Divine acts and attributes to Te, who is and does the things referred to. These acts and attributes are by Grecian writers ascribed to *Theos*. We therefore conclude that Te is equivalent to *Theos*, as far as the views of the Chinese and the Greeks coincided. If Shin were the proper rendering of *Theos*, as we contend that Te is, then the word Shin might be substituted for Te in these and similar passages, and Shin might be spoken of as being and doing what Te is said to be and do. But the *usus loquendi* of the Chinese would not admit of such an application of the term. Chinese writers do not speak of a mere Shin or spirit, who is and does what Te is and does, nor what *Theos* among the Greeks is said to be and to do: consequently Shin is not equivalent to *Theos* as Te is. Let us now take some of the above-mentioned acts and attributes, and see if the genius of the Chinese language will admit of their application to Shin. Thus if we were to say, "How Majestic is Shin, how gloriously he shines! looking down on this lower world, he surveys the four quarters, in order to

seek the peaceful settlement of the people!" no Chinese would admit the propriety of the expression: nor would they say, "the vast and sublime Shin is the governor among the nations:" nor is it usual with them to say, that "Shin is above all kings, and that sovereigns are beneath his sway." It is never said that Shin "sent down the virtuous medium on mankind," nor that Shin "regulated the mind of an emperor," to act according to his will.

But with regard to all these acts and attributes, it would be proper in the Greek language to use *Theos* alone, without reference to any other being who is the *Theos* doing these things; but it would be improper in Chinese to apply them in the same way to any mere Shin or spirit. It appears then that Shin is not equivalent to *Theos*, and unfit to express the idea conveyed by that word.

We may here observe, that the ascription of the above acts and attributes to Te or Shang-te, shews that the Chinese considered him as a being, high and lifted up, shining gloriously, surveying this lower world, regarding the interests of mankind, taking account of human actions, considering the virtue of some, forbidding the irreverent approaches of others; designing, determining, governing, over-spreading, approving, or disapproving, possessing a mind, leaving the mark of his footsteps, complacently accepting sacrifice, commanding, forbidding, speaking directly to one, and using the personal pronoun in so doing, manifesting his will by the thunder and the storm, surrounded by the spirits of the good as his attendants, and appearing in dreams and visions; all of these acts bespeaking personal individuality and distinct existence. We argue therefore that they looked upon Te as a being, and as the greatest of beings with which they were acquainted. We shall see, in the further prosecution of our enquiry, that the word Te is used of other spiritual beings honored with religious worship, hence we conceive that it is employed generically for God in the Chinese language.

VII. Sacrifices and worship of the highest kind are paid to Te or Shang-te, as well as to other beings called Te.

The highest sacrifice which the Chinese have been accustomed to offer, from of old to the present time, is the 郊 keaon, or "border sacrifice," so called from its having been presented at the border of the city or country. It has been denominated by European writers, the celestial sacrifice, on account of the object to which it was presented; and the *sub dio* sacrifice, because it was presented in the open air.

In the 古文眉銓 Koo wān mei tsenen, sect. 79, page 2, we read, that, "of the various kinds of ceremonies (both religious and civil) there is none to be put before sacrifice, and of sacrifices there are none more important than those offered to Heaven."

In the Book of Rites, vol. 5, page 21, it is said, that "to sacrifice to Te at the 郊 keaou, border of the country, is the extreme of respect."

In the same work, vol. 4, page 61, men are said to "offer the 郊 keaou, border sacrifice to Te, in order to shew the fixedness of the throne of Heaven."

Formerly the border sacrifice was offered to the Five Tes as well as to Shang-te, or Te, but since the year A. D. 1369, it has been confined to the latter, for state reasons, as we shall presently show. In the present day, the *sub dio* sacrifice is offered to Shang-te or Te, as the principal Being, while the Imperial ancestors are associated with him as secondaries. "The state worship of the present day, is divided into three classes; the T'a sze, or great sacrifices; secondly, the Chung-sze, or medium sacrifices; and lastly, the Seaou-sze, or lesser sacrifices." At the great sacrifices offered by the rulers of the present dynasty, at the period of the winter solstice, an altar is erected at the southern side of the capital, of a round form, three stories high, the top of which, or the principal place of honour, is intended for the shrine of Shang-te, or Te; having the Shrines of the Imperial ancestors arranged on the right and left hand; while those of the attendant Shins, such as the spirits presiding over the sun, moon, and stars, clouds, wind and rain, are placed on the second story, and are honoured with medium sacrifices. When the sacrifice is to take place, the shrine of Shang-te is escorted to the high altar, and while the fumes of incense are ascending, the emperor greets the approach of the Shin or spirit of Te, after which he ascends the steps and in the presence of Shang-te, and of the Imperial ancestors, offers incense with three kneelings and nine prostrations; this done, he goes towards the shrine of the Imperial ancestors, arranged on each side of the high altar, and offers incense, with three kneelings and nine prostrations. The same ceremonies are gone through with regard to the offerings, which are first presented before the shrine of Shang-te, and then before those dedicated to the Imperial ancestors. When the service is completed, the spirit of Te is escorted on its departure by music, and the shrine conducted to the temple, where it is deposited as before. (See the 37th section of the Ta tsing hway tien.)

The various ranks of officers are then led up to the shrines on the second story of the altar belonging to the 'T'héen Shin, spirits of heaven, and 'Te k'he, spirits of earth, who are called the attendant spirits, and after having presented incense and offerings they retire. It is worthy of observation that the offerings at the shrines of 'Te, and the Imperial ancestors, are the most numerous and splendid: that the prostrations are made by the Emperor and that the Emperor in addressing these objects of his adoration calls himself servant and descendant. The beings whose shrines are elevated on the high altar are 'Te or Shang-te, and the Imperial ancestors, who are all regarded in the light of 'Tes. (If it be objected that the dignity of 'Te or Shang-te is thereby lowered by being regarded as only on a level with the Imperial progenitors, we have only to reply, that the Chinese are in the habit of elevating their emperors during their life-time, and much more after their death, to the rank of Gods, and hence the associations above referred to.) When however, they have to worship those who are merely Shins, or spirits, they employ a very inferior round of ceremonies.

In the description of these services, recorded in the state ritual, whatever respects 'Te or Shang-te with the Imperial ancestors, who are also Tes, such as their names and titles, their shrines, the sacrifices presented, and the prayers offered, with their Shins or spirits that come and go, approve or accept of the sacrifice, all these are raised three characters above the line, which is the Chinese method of testifying the honour in which the person spoken of is held, and resembles in some measure our mode of putting words in full capitals. Those things, however, which respect the Emperor himself, his name and title, palace, &c. are raised only two characters above the line, which is similar to our practice of printing things in small capitals. In this rank the attendant Shins, or spirits, called the 天神 t'héen shin, spirits of heaven, and the 地祇 te k'he, spirits of earth, who are supposed to preside over the winds, clouds and rain, with the hills and rivers, are placed, and are thus considered as on a level with the emperor. (See the 38th and 39th section of the Imperial ritual.)

Besides the 郊 keaou, border sacrifice, a 類 luy, corresponding sacrifice is offered, when the emperor has occasion to make an announcement to 'Te or Shang-te at any other period than the winter solstice. The first reference to this service is in the second section of the Shoo-king, where Shou on ascending the throne is said to have

“ offered the corresponding sacrifice to Shang-te, after which he presented an offering to the six honoured objects, looked in his worship towards the hills and rivers, and universally included the host of Shins.” One of the commentators says, that the corresponding sacrifice was offered to Heaven; and the paraphrast says that the being contemplated in the service was that High Imperial One, Shang-te, the most honourable and without compare. The six honoured objects were the four seasons, heat and cold, the sun, moon, and stars, with drought and inundation. The hills and rivers were the famous hills and great rivers of the empire; and the host of Shins were the (spirits presiding over) mounds and banks, with the (manes of) ancient sages, &c. The paraphrast calls them 人鬼 jin kwei, the manes of men. Morrison in his Dictionary, Part I, vol. I, page 864, has given a translation of the above passage, in which he says, that “ the 神 Shins or gods in this passage, denote a sort of spirits, like the Roman genii, or Greek demons.”

There was also a sacrifice called the 燔柴 Fan-tsaë, burnt offering, which in the Le-ke, vol. 8, page 28, is said to be offered on the great altar, to Heaven alone. In the Chow-le, vol. 6, page 59, this burnt offering is said to be presented to Shang-te.

Another sacrifice is called the 大旅 Ta-leu, great offering, which in the Chow-le, section 2, page 33, the king is said to present to Shang-te, on the round hillock, where the border sacrifice was offered; the Commentator says, that the great offering was an unusual sacrifice presented to Heaven, when the nation was involved in calamity, and there was especial need of such service; he adds that it was peculiar to Shang-te.

When Kéang-yuen, the lady already referred to in the 生氏 Sang-min section of the Book of Odes, presented sacrifices to Shang-te, and was accepted by him, a commentator remarks, that “ there was no visible object contemplated, but it was offered up to the Lord and Governor of high Heaven.”* Choo-foo-tsze in his writings, says, that Shang-te is not to be confounded with the image invented by the Taou sect.

To recur again to the various kinds of services mentioned above, we may observe, that the 郊 keaon, border sacrifice, the 類 lui, corresponding sacrifice, the 燔柴 fan tsaë, burnt offering and the

* It is observable that the Confucians never made any image or representation of Shang-te, and it was left for the Taonists to represent their 玉皇上帝 Yuh hwang Shang-te under the human form.

大旅 ta leu, great offering, were all considered as peculiar to Heaven, Shang-te or Te; and were offered to him, not in his capacity of a Shin, or spiritual being, but in respect to his being 天 t'hëen, the Supreme Divinity, in the estimation of the Chinese. The Imperial ancestors also were associated in the sacrifice, only on the ground of their being Tes, and not Shins. The directors of the sun, moon, and stars, with the clouds, winds, and rain who were mere Shins, were ranked among the attendant spirits on a lower story of the altar, and received a little subordinate homage from the officers, when the sacrifice to Te was concluded; but the principal being or beings sacrificed to, and the beings for whose honour the whole service was especially intended, was Te, or Shang-te, and the Tes of the Imperial house.

On occasion of these solemnities a part of the service was performed for the honour of certain separate beings called T'hëen-shin, and Te-k'he, but the principal sacrifice was by no means intended for them, and the homage paid to them was only of a subordinate and inferior kind. The Shins therefore, as such, are not honoured with the highest act of worship, and that highest act of worship is accorded to Shang-te or the Tes of the Imperial house.

VIII. Shin is viewed as an adjunct of, or something belonging to, Te or Shang-te, when the principal service is offered.

In the 生民 Sang-min section of the Book of Odes, Shang-te when sacrificed to is said to smell a sweet savour; upon which the paraphrast remarks, that "Shang-te's Shin, or spirit, approvingly comes down to enjoy it."

In the ritual of the present dynasty, extracted from the 大清會典 Ta tsing hway t'ien, the Shin of Te, or the Shin of Shang-te comes down when the music is played up, and the incense offered, at the border sacrifice; his Shin or spirit is also said to retire when the sacrifice is concluded. At the services performed in honour of the earth, imperial earth is said to have a 祗 k'he, (called also a Shin,) or spirit, which is greeted and escorted on its approach and departure as above. At the sacrifice offered to the Imperial ancestors, their Shins or spirits, are met on their approach, and escorted on their departure, as on the occasions above alluded to. All of the above Shins are in the Chinese ritual, elevated three characters above the line, or printed in full capitals, in consequence of the rank of the beings to whom they are supposed to belong, which is thought

to be superior to that of the emperor.* We read also in the same ritual of the Shins or spirits of the 社稷 Shay-tseih, tutelary spirits of the land and grain, which are met and escorted in the same manner as before, only in their case the Shins or spirits belonging to them are elevated only two characters above the line, or printed in small capitals. The sun and moon are also said to have their Shins, which are met and escorted with secondary honours. In like manner, the kings of former dynasties, Confucius, &c. have their Shins, which are all put on a par with those just mentioned. There are likewise the Shins, or spirits, of the inventor of husbandry, and the inventor of the silk-cultivation, which come and go in like manner. In the ritual for the worship of the 天神 t'hëen shins, spirits who preside over the clouds rain, wind, and thunder, these spirits are met and escorted with secondary honours, as the spirits of the other beings associated in the service. In this case the word Shin is employed for a number of separate and distinct incorporeal beings, and for the spirits or intelligent part of those beings. In both instances however, it is fully represented in English by our word spirit, which means both an immaterial intelligent being, and the spiritual energies of an intelligent and immaterial being.

Further, speaking of the 地祇 te k'he, or the spirits presiding over various mountains and rivers, we read of the 祇 k'he, spirits of those beings. Likewise in the sacrifices offered to the mountains, we read of the 神 shin, spirits of those mountains, which approach and recede at the time of sacrifice. So of the Shin or spirit who presides over the year, who is met and escorted as the others. All the above Shins are elevated two characters above the line, and put on a level with the Emperor.

Among the sacrifices of the third class, we meet with the presiding spirit over the north star, and fire, who have Shins like the others.

* It is observable that when the combined phrase 帝神 Te shin, the spirit of Te, occurs in the ritual of the present dynasty, the character 帝 Te is always raised above 神 Shin, shewing that the Te is the most important word of the two, and that the Shin, or spirit, belongs to Te. In another combined phrase, occurring in the same ritual, viz. 神位 Shin wei, the Shrine of the spirit, "spirit" is raised above "shrine" shewing that spirit, is the most important word of the two, and that the "shrine" belongs to it. Should any object, that Shin, or spirits, in the case just cited, being raised three characters above the line, shews that it is equally dignified with Te, which is thus raised; we reply, that it is only when the spirit belongs to Te that it is thus elevated; but when the spirit or spiritual shrine is applied to any other being, it then sinks lower in the scale of distinction, according to the rank of the being to whom it belongs.

the spirits presiding over the land and grain, and the spiritual guardians of the several cities, have also their Shins. Likewise Kwan-te, the god of war, a deity of recent creation, has his Shin, which is met and escorted at the period of sacrifice, in the same way as the others; all the Shins belonging to the persons worshipped under this head, are raised only one character above the line: from all which we perceive, that the Shins or spirits of various individuals or subjects, rise or fall, in the estimation of the Chinese in proportion to the dignity of those to whom they belong. From the whole strain of the above ritual, we gather the idea that Shin is frequently said to belong to certain objects or beings, and that it is high or low, superior or inferior, according to the object or being with which it is connected, and in which it is inherent. Further, it would appear, that the Chinese, in worshipping, regard principally the object or being worshipped and not the Shin which belongs to that being; hence the worship is high or low, important or unimportant, according to the dignity of the object or being worshipped. Thus the Shin of Shang-te or Te is greeted with the highest honours, not because it is a Shin, but because it belongs to Shang-te; the Shins of the spirits presiding over the land and grain, are treated with secondary honours, because they belong to beings of a secondary class; in like manner, the Shin of the spirit presiding over fire is welcomed only with tertiary honours, because it belongs to a being still lower in rank than either of the former, in the estimation of the Chinese. Thus, the being contemplated in the service, whoever he be, is, to use a Chinese mode of expression formerly illustrated, the 質 t'he, substance or essence, while the Shin is the 用 yung, use or acting, out of that being. Inasmuch, therefore, as the yung, or attribute rises or falls in proportion to the t'he, or substance, so does the Shin with regard to those to whom it belongs. If the substance be large, the attribute also is large, and if the substance be small, the attribute is likewise small.

This the Chinese illustrate by an umbrella, as compared with the canopy of heaven; they are both coverings; but as they differ in their substance, so also in their use: where the substance is large it may cover a whole world, and where the substance is small it covers only a single individual: but whether the effects produced be large or small, they all depend on the source from which they emanate. Thus the Shin, when viewed as an adjunct of a being, is highly honoured, or treated with comparative neglect, not according to its own inherent value, but according to the dignity of the being with whom it

is connected: we have already set forth this idea, under the first section of the present essay, when treating of Te being the 體 t'he, substance of Shin, and Shin the 用 yung, use of Te: the former alluding to the original essence, and the latter to the acting out and display of the same. The word Shin, therefore, when considered as the adjunct of a being; is to be looked upon as dependent on that being. Te, on the other hand, is an independent term, complete in itself, and is never used for the adjunct of a being; but whether referring to the Supreme, or an inferior deity, represents a separate and entire existence, possessing a Shin, which it embodies, and of whose being it is the essence.

Seeing then that the word Shin, in the instances above quoted, is to be taken as the adjunct of various persons or beings worshipped by the Chinese, it becomes important to ascertain its meaning in such connection. It has been suggested that Shin ought in these instances to be translated Divinity, and that we must understand, "Te Shin in the sense of "the divinity of the ruler:" but the Chinese ritual says that the Shin of Te is greeted on its approach, when the burnt sacrifice ascends, and is escorted on its return, when the service is completed; while the paraphrast on the Book of Odes, above quoted, says that the Shin of Shang-te approvingly comes down to enjoy the sacrifice. If the word Shin is to be translated divinity in the abstract, which Webster says, means "the state of being divine, deity, godhead, the nature or essence of God," we must understand that the state of being divine, or the deity, or godhead of Te or Shang-te approaches and recedes, on the occasion of the state sacrifices; or that the nature and essence of God approvingly comes down and enjoys the service. But can motions and emotions be predicated of divinity, considered in the abstract? what idea is to be attached to the phrase the nature or essence of God approaching or enjoying any thing? what sense will these terms in such connection make? On the other hand, supposing we translate Shin by spirits, the meaning will be clear, easy, and natural. When the burnt offering ascends, the spirit of Te approaches, and when the service is concluded, his spirit retires. So when the fragrance ascends upwards, the spirit of Shang-te perceives and approves the same. On asking the Chinese what they understand by the Shin of Shang-te, they invariably reply, that it is his 靈 ling, or his 氣 k'he, (both which terms in such connection mean spirit): while they do not seem to have any idea of divinity in the abstract, as intended by the expression. Were they asked, whether by 帝之神 Te che Shin, the Shin of Te, we

are to understand 帝之性 *Te che shing*, the nature of 'Te, or 帝之體 *Te che t'he*, the substance of 'Te, they would assuredly reply in the negative; and tell us further, that Shin is the 用 *yung*, acting out, and not the 體 *t'he*, substance or essence of 'Te. And if a Chinese were acquainted with the English language, as well as his own, he most certainly would not render 神 *Shin*, in this connection, by anything that means nature or essence, but by some term analogous to our word spirit. Still further from their thoughts would be the idea that it means any thing like divinity here. In English we say, God is a spirit, and yet we take of the spirit of God or the spirit of one who is a spiritual being; so also the Chinese are accustomed to say that 'Te is a Shin or spirit, and yet they speak of the Shin or spirit of 'Te. While, however, we may talk of the spirit of a spiritual being, coming and going, approving or enjoying anything, we could not with propriety ascribe motion or emotion to the divinity of a divine being, in the same way. The Holy Ghost is a divine person, and it is usual to speak of the divinity of the Holy Ghost; but it would not be proper to talk of the divinity of the Holy Spirit coming or going, approving or enjoying any thing. The Holy Spirit may be said to approach or be taken from us, but not his divinity: the persons of the Sacred Three may be said to approve or disapprove of our services, but certainly not their divinity; on the other hand, it would not be improper to speak of the spirit of the Father or of the Son, approving or disapproving of our services; or of the influences of the Holy Spirit drawing near or departing from us.

But it is with reference to the Shin of Wán-wang, that we perceive more manifestly the real meaning of the term. In the Book of Odes, Wán-wang is said to be in the realms above, shining brightly in Heaven, while he ascended and descended in the presence of 'Te. Now the commentator tells us, that Wán-wang was dead at the time, and that his Shin was in the realms above, perpetually waiting in the presence of 'Te. Choo-foo-tsze, as we have seen, refers to this circumstance, when treating of the soul of man after death; by the Shin of Wán-wang, therefore, we must understand his disembodied spirit; it could not be his god, for that, whether before or after death, could not be himself; as the writer says, "Behold Wán-wang in the realms above." Neither could it be his divinity, abstractedly considered; for an abstract quality cannot be said to ascend and descend nor to wait in the presence of another. It must then have been his

spirit that was spoken of in the passage above quoted, as belonging to Wán-wang. In like manner we must suppose, that the Shin of Te refers to the spirit, and not to the divinity of Te.

We may remark further, that the ritual above alluded to speaks of the Shins of the *T'hên shins*, as coming and going, in like manner as the Shin of Te. If however, (as we have seen) Shin, when spoken of as the adjunct of a being, means the spirit of that being, then it follows, that the same word, when used with reference to an invisible and incorporeal being, must mean spirit likewise. The 天神 *T'hên shin* are supposed to be the directors of the winds, clouds, &c. such as the angels, or spiritual intelligences, of which western writers have spoken: or something like those ministering spirits, to which the Scriptures allude. The Shins of those *T'hên shins* are the spirits, or spiritual energies of those spiritual existences; and thus the word Shin can be understood in the double sense of "immaterial, intelligent substance," and of the "intelligent or energetic part" of those beings: in which we see how exactly it corresponds with the term spirit in our language, which means both a separate individual spiritual being, and the spirit belonging to that being. Thus no alteration need be made in the rendering of the term, whichever idea is intended, but spirit in either case will do.

It will be evident from the above, that if there be a Shin or spirit belonging to Te, then Te in the instance above referred to must be a real existence, a being possessing a spirit or spiritual energy, and not a mere title, or name of office. He exists, he acts, he has attributes and adjuncts, and is therefore a real being. In the state ritual above referred to, the principal being for whom the main act of worship is intended is Te or Shang-te; while the Shin spoken of in the same connection is an adjunct of Te. Shin therefore, in the instance above referred to, is not God, nor divinity: while Te or Shang-te, associated with the Imperial ancestors who are Tes, constitute the Gods whom the Chinese supremely adore. Let it be remembered, also, what is the instance referred to. The emperor, who is the high priest of the nation, is offering up the celestial sacrifice to the Supreme objects of adoration, when in fact the principal act of the religion of China is being performed. If in this act, Shin is only regarded as an adjunct of a being, while others who possess these Shins are the beings worshiped with the highest reverence, it is plain, that the latter and not the former are to be regarded as Gods in the estimation of the worshippers. When a being is spoken of as sacrificed to, who possesses an adjunct, it is the being and not the adjunct,

who is the object of worship. This being is Te, or Shang-te, connected with the Imperial ancestors; and at the period of the celestial sacrifice, these are the principal objects of adoration; they are adored by the highest official character, their shrines are elevated on the highest altar, the prostrations made before them are the most humiliating, and the offerings presented to them the most costly. In all that is done on the solemn occasion, there is no reference to a separate and distinct being called Shin, as the supreme object of worship, while the mere spirits called T'hëen Shins, are regarded with secondary honors, and only put on a level with the Emperor; Shin is therefore not equivalent to God, in the estimation of the Chinese, while Te is.

IX. Shang-te or Te is used for others besides the Supreme.

From the quotations made from the Shoo-king and other classics, it would seem that Shang-te or Te, with reference to the invisible world, is used for the Supreme Being, as far as the Chinese were acquainted with him. If these terms were employed in such acceptance alone, they would not be suited to our purpose, as we want to find, if possible, some term that is applicable to the Supreme as well as inferior divinities, in the estimation of the Chinese, in order that we may employ it generically for God. On further enquiry, we shall find that both Shang-te and Te are thus used, by writers belonging to the various sects of religion in China.

In the Chow-le, vol. 3, page 9, speaking of men's sacrificing to Shang-te, on occasion of great national calamities, the commentator says that "Shang-te here refers to the five Tes because when the people prayed for wind, and rain, cold or heat, it was more than what one Te could have procured for them, and therefore they prayed to the whole five."

In the 孝經 Heaou-king, sect. 5, page 2, we read that when Chow-kung offered the border sacrifice to Heaven, he honoured How-tseih, his first ancestor, as the assistant in the sacrifice; and when he offered the ancestral sacrifice to the Shang-tes, he honoured his immediate progenitor, Wän-wang, as associate in the sacrifice." Upon which the commentator says, that "these Shang-tes were the five Tes of the different quarters, whose names were Ling-wei-gang, &c."

In the Chow-le, vol. 3, page 7, speaking of the ceremonies offered at the various seasons a commentator remarks, that "when the ancients went to welcome the approaching seasons, at the four borders of the country, they invited the five celestial Tes (which are supposed

to preside over the five elements); at which time the five 人帝 jin te, human Tes, (Füh-he, Shin-nung, &c.) and the five 人神 jin shin, human spirits (Kow-mang, and such like), were associated in the sacrifice." These latter were looked upon as the hosts or entertainers at the sacrificial feast without whose hospitable attentions, the celestial Tes, it was thought, would have been unwilling to remain.

In the same work, vol. 3, page 23, the king is said to have "put on certain robes of ceremony, when he sacrificed to the Shang-te of the glorious heavens, which were also used when sacrificing to the five Te."

According to the 廣博物志 Kwang pǒ wūh che, sect. 38, when the emperor sacrificed to the Shang-te of the glorious heavens, he wore an azure robe; when he sacrificed to the Shang-te of the eastern quarter, he wore a green robe; when to the Shang-te of the southern quarter, he wore a red robe; when to the Shang-te of the middle region, a yellow robe; when to the Shang-te of the western region, a white robe; when to the Shang-te of the northern region, a black robe." From the above it would appear, that the Shang-tes of the five quarters, which were probably the five Tes who presided over the elements, were looked upon as distinct from the Shang-te of the glorious heavens; and yet they were severally called Shang-te.

In the 古文眉銓 Koo wān mei tseuen, Han-kaon-tsoo is said to have met with four temples, each dedicated to a different Shang-te, who were the azure white, red, and yellow Tes, to which he added a fifth, viz. the black Te.

Visdelou remarks, that "to each of the five Tes, that were supposed to preside over the various quarters and seasons, the name of Shang-te was given, and various colors assigned them; hence the Chinese talk of the green, red, white, black, and yellow Shang-tes."

In the Chow-te, vol. 1, page 33, the king, after sacrificing to Shang-te, is said to have looked towards the sun, and sacrificed to the five Tes, whose names are given by the Commentator as Ling-wei-gang, &c.

In the same work, vol. 3, page 10, we have a dissertation regarding the five Tes. One says, that the five Tes were called Ling-wei-gang, with four others. (See a subsequent page.) Another asserts, that they were the same as the five ancient sovereigns, Fuh-he, Shin-nung, Hwang-te, Yaou, and Shun. A third asks, if the Five Tes

be the same as the five ancient sovereigns just mentioned, then before those sovereigns existed who managed the seasons? Another thinks, that the five T'es were synonymous with 天 t'hëen, Heaven, or the Divinity; which is again controverted by one Ma, who says, "If you consider the five T'es as synonymous with Heaven, then why do you make five of them? and why, after having sacrificed to Shang-te, did the king offer a separate sacrifice to the five T'es?" In his opinion, "the five T'es are the superintendents of the five elements in Heaven, just as the five mountains are the guardians of the five regions on earth. The five T'es are not to be considered as separated from the region of heaven, and yet you cannot say, that they are the same as August Heaven; just as the five mountains cannot be considered as detached from the earth, and yet it would be improper to say, that they are synonymous with Imperial Earth."

According to the regulations of the Chow dynasty, "the ceremonies observed in sacrificing to the five T'es, were the same as those observed in sacrificing to Heaven, in order to denote their elevation; but they differed in some respects from those presented to Heaven in order to mark the distinction between them. Thus in sacrificing both to Heaven and the five T'es, certain ceremonial robes were employed, in which respect, they were viewed as resembling each other; but the sacrifice to Heaven was offered at the round hillock, and that to the five T'es, at the various borders, in order to mark the difference between them. Thus it appears, that differences of opinion existed among the commentators regarding these five T'es; some placing them too low, and considering them as synchronous with the five ancient sovereigns of China; and others ranking them too high, and accounting them to be synonymous with Heaven; but these opinions, however, seem to give way before the presumption that they were the managers of the five elements, which accords with the sentiments of Confucius and Kang-he, as we have already seen. They must have been, therefore, in the estimation of the Chinese, real and distinct beings, both from their having been distinguished by separate names, (which Confucius asserts in his Family Sayings), and from their having been distributed among the various seasons, apportioned to the several quarters of the heavens, and distinguished by the five colours. They were also worshipped at the borders of the country in the open air, at different periods of the year, and joined together in the services performed in the illustrious hall, when the Imperial ancestors were associated with them. They were even called Shang-tes, a name which is generally appropriated to the Su-

preme in the estimation of the Chinese and the Emperor sacrificed to them in the same robes of ceremony, in which he presented offerings to the Shang-te of the glorious heavens; from all which we conclude, that they were a class of beings, honoured with religious worship, and next only to the Supreme, according to Chinese ideas.

In later times, the sacrifices to the five Tes have been omitted, on account of the propensity displayed by the Chinese to ascribe the rule of the different dynasties to the influence of the various metals, which were severally presided over by the Tes of the five colours: and thus supposing different metals and colours to be in the ascendant, at certain periods, turbulent and factious persons set up new emperors and dynasties, to the great prejudice of existing governments: hence the worship of the five Tes was put down for state reasons, and is not alluded to in the ritual of the present dynasty. See a curious account of this theory in an essay by M. Visdelou, appended to De Guignes' Chou-king. That author adds, that "besides the Supreme Shang-te, who presides over all heaven, there are other five Shang-tes, who preside separately over the five regions of heaven, the five seasons of the year, and the five elements; thus dividing the burthen of the Supreme Shang-te. These five Shang-tes are called 天帝 T'héen-te, celestial Tes: and that they may not sink under the weight of their responsibilities, the Chinese have given them five 人帝 jin-te, human Tes as assistants, viz. five of the ancient emperors of China. To these five human Tes, they have assigned five ministers or prefects. The sacrifices to the five Shang-tes were scrupulously offered, and continued by all the dynasties, down to that of Ming, (A. D. 1369) but were then entirely suppressed."

It is probably on this account, that in the collection of Odes and Essays published by the emperors of the present dynasty, the 青帝 T'sing te, Green Te, the 白帝 Pih te, White Te &c. are in no case capitalized; while an instance occurs in which the name of the Emperor is elevated two characters above the line, and that of one of the five Tes mentioned in the same sentence is not capitalized at all; shewing that though the five Tes were anciently regarded as gods, yet the worship of them having been discontinued for state reasons, they are now considered as inferior to the reigning Emperor.

ART. II. *Extracts from the Report of the Medical Missionary Society in China for the year 1847; Reports of the Chinese Hospital at Shánghái, and Report of the Public Dispensary.*

By WILLIAM LOCKHART, Esq. M. R. C. S.

MR. LOCKHART presented the Report of the last operations of the Society for the year ending June 30th, 1846, and submitted it to the local Committee.

The Report was approved of, and directed to be sent to the Committee of the Medical Missionary Society at Hongkong.

The last twelve months of the Society's operations in this place, have little in their character different from that which has been laid before the Subscribers in former reports. As will be seen from the list of patients, the number attended to has been 10,140, which shows that the natives are as anxious as ever to avail themselves of the offer of medical relief. Up to the present time the patients have been attended to in the premises formerly occupied; but these were found to be ill adapted to the purpose, and in a few weeks a new and commodious hall for the reception of out-patients, and good wards for the in-patients will be opened. This building has been erected through the liberality of friends to the cause, in Shanghai and England, and it is proposed to vest the property in the hands of some of the British residents at Shanghai, conditionally that it shall be always used for the purpose of an Hospital and Dispensary for the Chinese, or on certain other conditions which will be hereafter specified in the trust deed. It will be rented for the present to the resident medical officer of the Medical Missionary Society at such rent as the Committee think proper. The above plan of obtaining the requisite accommodation was judged the best that could be devised, and it was thought that by giving a local control over the affairs of the Hospital, more interest would be excited in its behalf, and a better prospect of its usefulness being maintained would thus be secured.

The summer of 1845 was wet, and consequently cool, but the dampness of the weather had an unfavorable influence on the health of the people generally, and as hot dry summers are the best for ripening the fruit and the grain, so they appear to be the best for the benefit of man.

In winter and spring when the weather is wet, the people suffer much from catarrh, cough, and rheumatism; but in summer and autumn should there be any continuance of wet weather, diarrhea, and

dysentery are the most prevalent disorders. Intermittent fever also exists to some extent, but it is remarkable that this latter affection should present itself so seldom except in parts of the country which are low and marshy. This subject has been alluded to in previous reports, and further experience confirms the opinions therein offered respecting intermittent fever at this place. The city and all the surrounding country presents an extensive flat or level of alluvial soil, which when dug into to the depth of four feet yields water abundantly; were the surface constantly irrigated for the purpose of rice cultivation, possibly intermittent fever might prevail here, as it does under such circumstances at Chusan. The cultivation of cotton, wheat and many kinds of edible vegetables however prevails in this district, and as this does not require irrigation, the surface is for the most part dry, except during the season of heavy rains. It is also worthy of observation, that catarrh, dysentery, diarrhea, &c., appear to take an intermittent or periodical character among the natives and also among Europeans. The latter are also more subject to intermittent fever in all its various forms than the former; the natives have of course become thoroughly acclimated, and are not affected by the climate to the same extent as are the foreigners; European children are especially subject to this aguish influence, and almost all the disorders of children take a periodic form. This subject merits further enquiry, and it is of much consequence that it be always attended to by medical men practising their profession in a climate such as that of China, and especially in those parts where rice is grown to a great extent. Notwithstanding the great changes of temperature to which this part of the country is subject, the heat in summer being sometimes 100° and 101° , and the cold in winter at its lowest for last year 15° , and the changes frequently so sudden that the thermometer falls 30° or 40° in twenty four hours, still it is gratifying to find that since Europeans took up their residence here three years ago, they have on the whole enjoyed so large a measure of good health.

RANGE OF THERMOMETER IN THE SHADE IN THE

OPEN AIR.

1845.—JULY,.....	Average by day	88	by night	78.
	Maximum do.	94	do.	80.
	Minimum do.	70	do.	67.
AUGUST,.....	Average do.	90	do.	78.
	Maximum do.	94	do.	78.
	Minimum do.	75	do.	68.
1845.—SEPTEMBER,.....	Average do.	78	do.	69.
	Maximum do.	88	do.	77.
	Minimum do.	68	do.	63.

OCTOBER,.....	Average do.	67	do.	60.
	Maximum do.	79	do.	71.
	Minimum do.	58	do.	49.
NOVEMBER,.....	Average, do.	59	do.	46.
	Maximum do.	73	do.	60.
	Minimum do.	49	do.	37.
DECEMBER,.....	Average do.	40	do.	30.
	Maximum do.	61	do.	50.
	Minimum do.	30	do.	15.
1846 — JANUARY,.....	Average do.	38	do.	28.
	Maximum do.	47	do.	40.
	Minimum do.	30	do.	16.
FEBRUARY,.....	Average do.	46	do.	34.
	Maximum do.	55	do.	46.
	Minimum do.	32	do.	25.
1845.— MARCH,.....	Average do.	47	do.	38.
	Maximum do.	57	do.	46.
	Minimum do.	39	do.	31.
APRIL,.....	Average do.	57	do.	47.
	Maximum do.	81	do.	71.
	Minimum do.	47	do.	44.
MAY,	Average by day	72	by night	63.
	Maximum do.	88	do.	69.
	Minimum do.	55	do.	47.
JUNE,.....	Average do.	83	do.	71.
	Maximum do.	101	do.	83.
	Minimum do.	64	do.	61.

On the 4th of August,—1846, at $\frac{1}{4}$ to 4 A. M., a severe shock of an earthquake was felt at this place, lasting for about 60 seconds. The vibration of the earth appeared to be in a direction from East to West, and consisted of one severe shock, followed by a second slighter shock, and the continuance of the vibration or oscillation for the above space of time. The motion of the earth was great, but slow; had the same amount of motion taken place in a shorter space of time, much damage to the city must have ensued; as it was, few if any accidents occurred, but the Chinese were very much alarmed. Several pendulum clocks stopped, especially those facing the East or West. From accounts since received, the earthquake is known to have been felt over the whole of the southern portion of Keang-nan, and the northern part of Chekiang, but its action must have extended much farther. The centre of the earthquake was probably in Japan, and may be supposed to have resulted from a violent eruption of one of the large volcanoes in that country. On the night of the same day, another but very slight shock was also felt; but although it was distinctly perceptible, it might possibly not have attracted attention, had it not already been aroused by the occurrence of the violent shock in the morning. Slight shocks of earthquake are not uncommon here, but the natives generally allow that the one above noticed, was much more severe than those ordinarily felt.

During the winter season, ice is collected in large quantities and carefully stored in ice-houses, the walls of which are constructed of mud and are about 12 feet thick; the roof is thickly thatched with rice-straw and the door well covered over at all times. The ice is used almost exclusively by the Chinese for the preservation of fish, but there is another use made of it which has only lately been ascertained. When any one dies in a wealthy family, the friends sometimes wish to keep the body for three days, and if the weather be hot the body is placed on a plank and two or three peculs of ice on the floor underneath it; this being renewed as it melts, keeps the body at a low temperature and to a great extent prevents decomposition.

Several cases of suicide, and attempted suicide by swallowing opium presented themselves as usual, and it may be remarked that severe counter-irritation on the surface offers an excellent adjunct in the treatment of such cases, rousing the powers of life, and enabling the stomach to feel the effects of emetics, as in the following case:—A young man, 22 years of age, took a large quantity of opium, because his father had scolded him for spending 700 cash. He was perfectly comatose, pupils contracted, and skin insensible both to pricking with a pin, and pinching with spring-forceps, mouth firmly closed. He had been made sick with *tung-yew* or wood-oil, (as it is usually called, being the drying oil used by painters), and goat's blood. Solution of sulphate of copper was poured down his throat, followed by a mixture of mustard in hot water, slight vomiting was induced by the finger put into the fauces, but it was evident that no good would be done by these means. Violent stimulants were therefore applied to the skin, moxa to the epigastrium, over which a mustard poultice was applied, with boiling water to the legs; by these means he was roused in some degree and groaned from pain, violent vomiting quickly supervened, which brought up a quantity of opium, after which he rapidly regained his sensibility, and in an hour or two was out of all danger, but complained of feeling very sore.

One night about 11 o'clock, a man was seen standing at a door with a lantern in his hand, calling apparently on some absent person, at intervals, and in a plaintive tone. He was answered by another person within the house in the same tone of voice. On enquiry it was found that a child in the family had fever and delirium, or as the native phrase runs, "his soul had gone away or was wandering abroad." The father then hangs up on the side of the house a paper figure of Buddha, which he burns, and having lighted the candle in a lantern, holds it at the door while he calls in a mournful and be-

seething tone for his child, "A-sze hwny lae," "A-sze come home," on which the person who is watching the child replies, "A-sze lae tsae," "A-sze has come back." This is continued till the delirium subsides or some change takes place. The wandering spirit is supposed to see the light and hear the cry and then return to its usual abode.

In the case of the loss of the anterior part of the inferior maxilla, the entire arch of the jaw containing 6 teeth, including the lower margin of the bone, had separated, and came away on the application of a slight degree of force, the cavity gradually filled up, and the case terminated successfully.

Extensive laceration of the leg. A man was in a boat filled with empty oil jars; from some accident he slipped and fell among the jars one of which broke, and cut up an enormous flap of skin, fascia, and muscle on the front and lateral part of the leg, from the ankle to the knee; much hemorrhage ensued, but suppuration and granulation went on well, and the case was advancing satisfactorily, when the man was obliged to return home to the country, as his family were afraid of his being among strangers; he was supplied with dressings and no doubt soon recovered.

It may not be out of place in this report to mention two benevolent institutions existing at this place in addition to the Foundling Hospital and Hall of United Benevolence, which have been spoken of in former reports. They are the Humane Society, and the Public Dispensary.

The Humane Society, or Kew-sang-kenh, (establishment for saving life), is situated on the bank of the river, outside the great east gate of the city; its object is to save lives of those who fall into the river. In cases of accident on board ship, boats are sent to pick up any who may have fallen into the water. The bodies of any thus rescued are taken to the institution, where efforts are made to restore life; but from the list of persons received it would seem that the chief duty of the superintendent consists in furnishing coffins for his patients. This is done at the expense of the establishment, which like the Tung-jin-tang or hall of united benevolence, is supported by public subscription. Among the plans adopted for restoring suspended animation, one is to place the patient on his back, and then invert a large iron boiler, commonly used for cooking rice, over the abdomen. This they say "on account of the connexion between the empty space, and the distended abdomen of the patient, causes the ejection of water by the nose." Another plan is "to suspend the

patient by his feet from the shoulders of a man standing erect, stopping up the anus by a dossil of cotton to prevent the passing of a motion, which would be fatal. This will soon be followed by the flowing of water from the mouth, and the patient's life will be thus spared." This institution does not appear to be carried on with much vigour, and the applications for aid are not very numerous. The list for a year did not contain more than 30 or 40 cases, both of persons who had been saved and of those who had been buried.

The following is a translation of the Report of the Public Dispensary, as printed and distributed among the Subscribers.

REPORT OF THE PUBLIC DISPENSARY,

*Attached to the Poo-yuen-tang at Shanghai, for the 25th year of
Taoukwang, or 1845.*

THAT part of the country called San-woo-te (anciently denominated the kingdom of Woo, and now corresponding to the southern part of the province of Keang-nan) is very damp, and that portion of it which lies near the sea is salt and still more damp than the interior, and in the summer and autumn, is much exposed to strong winds. In the Hwang-poo and Woosung rivers there are the day and night tides, but in the brooks, streams and canals which join them, there being no flow and ebb of the tide, the water is still or stagnant, and acquires a greenish colour and brackish taste; the water of the wells is also affected in a similar manner, and as regards the people who live in these places, the dampness moistens them, the wind shrivels them, the stagnant water soaks them, and they are thus rendered liable to disease. On the cotton lands, if while the cotton plants are growing up, they be choked by weeds they will not thrive, therefore after the rains, during the 5th and 6th months, the labourers immediately leave their houses, and putting on their hats and taking up their hoes proceed to labour, and though midday may have passed, they do not stop until their work is accomplished. Hence during the summer and autumn months much sickness prevails among the people. Those who have the means of doing so, call in a physician to cure their indisposition, and it is thus of little consequence, but if the poor and destitute be exposed to these pernicious influences and become sick they are unable to procure medical aid, and their diseases speedily become severe. This state of things having come to the knowledge of several benevolent individuals has excited their compassion and sympathy.

At Shanghai several gentlemen have established the Tung-jin-tang or hall of united benevolence which has now been carried on for several years; attached to it is an institution called the Poo-yuen-tang, whose object is, to supply coffins on credit; in addition to this a Public Dispensary has lately been established and rules determined upon. The institution was opened on the 18th day of the 5th month and was closed on the 18th day of the 8th month; during this time more than 10,000 persons were attended to, which has all been clearly specified. Now it is far more meritorious and praiseworthy to attend to persons while they are alive, than to afford coffins for them when they are dead; if therefore the gentry would unremittingly do this, they would be the means of assisting the poor and supporting the destitute, and thus by virtuous intentions and good plans the people of this city will be enabled to attain to a good old age. These benefits will not be confined to the city of Shanghai alone, but all persons having compassionate hearts hearing of your good deeds, will they not at once try to follow your example? He who first established the Dispensary was Wang-kwei, those who carried on the work after him were Choo-tsang-ling, Choo-tsang-hwuy, Shin-kwan, Keang-hea-pang and Chin-ping-kwei. I have given these particulars of the institution in this preface that by the minute detail of them, those who have the means may be excited to afford their aid.

Signed by SHIN-PING-YUEN of Tung-heang, by Imperial appointment, and FUNG-CHIN TA-FOO (an officer of the 5th rank) Subprefect of the coast guard for the district of Sung-kiang, and formerly for the 11th, 12th and 17th years of Taoukwang, joint examiner for the degree of Keujin (master of arts) in the province of Keang-nan.

LAN, by Imperial appointment, magistrate of the department of Shanghai, in the district of Sung-kiang, in the province of Keang-soo, who has been elevated 10 degrees and recorded for merit 10 times, issues this cautionary proclamation.

Whereas the officers of nominal rank, Choo-tsang-ling, Choo-tsang-hwuy, and Shin-kwan; the Sew-tsaes, or Bachelors of arts, Keang-kea-pang, and Chin-ping-kwei have petitioned saying:—"We consider that the miseries of disease and pain are to be pitied by all good men, and that the virtues of pills, powders, plasters and boluses should be dispensed by all benevolent institutions. Since the establishment of the Tung-jin-tang, or Hall of United Benevolence at Shanghai, there

have been manifested pity to widows, support to the aged, gifts of coffins and burial places for the dead; but the business of affording medical advice and of dispensing medicine has not yet been attended to. Last year we borrowed some rooms adjoining the Tung-jin-tang, to form an additional or assisting establishment, on the principle that the carrying out of benevolent intentions far and wide, is an emanation of original virtue, besides which this establishment allows coffins on credit as we formerly represented, which is on record. We also wish to imitate the benevolent institutions of Soo-chow, and Sung-king, and during the summer and autumn months open an establishment for affording medical advice, and dispensing medicines to the destitute inhabitants of poor villages and hamlets, who are unable to obtain advice or procure medicines; all who apply at the establishment on the appointed days are attended to and furnished with remedies; thus their diseases are cured and health restored, and upwards of 10,000 persons have thus been benefited. On account of the great expense consequent on this establishment, and because it was yet in its commencement, we were fearful it could not be continued for any length of time, therefore we did not make any representation to your worship. We have now collected subscriptions for defraying the expenses incurred by dispensing medicines and providing medical advice, and intend opening the establishment on the 18th day of this month and have appointed the 3rd and 8th day of the month as the times for attending to applicants (that is on the 3rd, 8th, 13th, 18th, 23rd and 28th, or every five days). On each appointed day patients will be seen and medicines given till midday, when the establishment closes. Now lest any ignorant or vicious persons should come to the establishment, and make a disturbance, giving trouble and preventing the carrying on of this good work, we all petition you to issue a cautionary proclamation."

I, therefore send out this proclamation, having examined into this establishment for affording medical relief by giving advice and dispensing remedies. The aforesaid petitioners having procured funds for the necessary expenses, the work will be carried on, and they may on the appointed days open the establishment, and prosecute their excellent and benevolent intentions, which are much to be commended; and I issue this cautionary proclamation to inform you soldiers and people, that hereafter if any ignorant or vicious persons go to the establishment creating disturbance or causing trouble, their names must be brought to this office, in order that proof of the circumstance being shown, they may be summarily punished. The constable of the

neighbourhood must not screen offenders to prevent proper punishment. You must all respect this without contumacy.

A special proclamation, the 6th day of the 5th month of the 25th year of 'Faoukwang.

THE REGULATIONS.

1st. The expenses of the establishment being defrayed by the subscriptions of the benevolent, it is desirable to use prudence and economy. On all the appointed days, for seeing patients there are provided a breakfast, a midday tiffin, and in the afternoon a dinner of meat and vegetables, of which only four bowls are placed on each table for 8 persons, thus shewing the economical arrangements which are made.

2nd. On each day those who give out the tickets are to come to the establishment early in the morning, and when they open the books and take in the tickets are not to receive any money from the people, and when the physicians give advice they are not to receive any fees.

3rd. The five grades of practitioners, viz: for internal, external, infantile and ophthalmic diseases, and for acupuncture, are requested to attend at the establishment. At the time of giving out the tickets, the number of the ticket, the name of the person, his disease, and the class to which it belongs are to be distinctly registered, for the convenience of the physicians.

4th. The tickets are to be distributed at 7 A. M.; the patients attended to at 8 A. M.; and the establishment closes at 12 M. Those who have received tickets before 12 o'clock are all to be attended to, but if on any day, the number of patients be small, the physicians must still wait till after midday.

5th. After the distribution of the tickets, the patients must sit still, waiting till the attendant who calls in the tickets takes them to the physician; they must not strive to be seen before their turn.

6th. To the patients who have surgical diseases, powders and plasters are given; to those affected with diseases of the eye, ophthalmic remedies are also given, but no medicine will be allowed to those who do not attend in person at the establishment. In cases of internal diseases, prescriptions will be given, but the purchase money of the medicines is not allowed, unless there be some benevolent individuals who subscribe for this purpose; but this cannot be determined upon or taken as a rule.

7th. The physician must come to the establishment early in the morning, and may return home after midday, and should any of his private patients come to the establishment to see him, they must wait until that time.

8th. There being a fixed period for attending to the sick, should any persons be affected with a dangerous disease, and it be inexpedient to give five doses of one medicine, the mode of treatment must be plainly expressed in the prescription; or should any person require daily inspection, whose treatment cannot be specified, such will be allowed to go to the house of the physician, if they take their original prescriptions and wait on him before midday, but the physician must not receive any fee. At the next public day the patient must present himself at the establishment.

9th. The physicians are not to absent themselves on account of wind or rain; they are to remember that their work is from the 18th day of the 5th month, to the 18th of the 8th month.

10th. If any benevolent individuals subscribe towards defraying the expenses of the medicines, and give pills, powders, plasters or boluses, such donations will all be published in the Report at the end of the season.

The 5th month of the 25th year of Taoukwang.

SUBSCRIPTION PAPER ISSUED BY THE COMMITTEE OF THE
ESTABLISHMENT.

WE respectfully notify to the subscribers, that the Public Dispensary attached to the Hall of United Benevolence was open three months during the past summer, and that it depended solely on subscriptions of money, and donations of medicines. On every appointed day there were more than 1,000 applicants; now considering that the expenses incurred by attending to the diseases of so many of the poor, and by affording them medicines for their relief, were all defrayed by the subscriptions, there being no other resources, and we also wishing to reopen the establishment this year, we issue this exhortation to the merchants and scholars, who delight in works of charity. Some may make donations of drugs, others of pills and powders; some may subscribe for the entire expenses of one of the public days, others for the medicines used in one day, some may make a yearly donation for general purposes, while others may pay for a proportion of the expenses of one day. All these are to be voluntary donations, given without compulsion, and when the business of the season is completed, the whole will be accounted for in the public report. We respectfully request the lovers of virtue and promoters of benevolence to open their purses and afford relief to the sick poor, and by gathering together small donations we shall obtain a sufficient fund, (literally:—by accumulating grains of sand we shall form a pyramid). Thus the

whitened bones will be clothed with flesh, and the well nigh dead restored to life, the sick will be healed and immeasurable happiness diffused abroad.

The 4th month of the 25th year of Taoukwang.

THERE have attended at the establishment 15 practitioners for internal diseases; 4 for infantile diseases; 4 for surgical diseases; 2 for ophthalmic diseases; and 4 for performing acupuncture.

N. B.—The names of the above are individually recorded in the original. The Committee consists of 29 persons, and Choo-tsang-ling is the president at all its Meetings.

The subscription list is here given; and the subscriptions received from 200 various persons, merchants, shopkeepers, private gentlemen and others, in sums of from one-quarter of a dollar to one hundred dollars each, are separately stated, the whole forming a total of receipts, *cash* 980,805.

The donations of medicines also separately stated comprise musk, ginseng, rhubarb, ophthalmic powders, black tiger plaster, sleeping dragon pills, white pearl ointment, ulcer ointments, dysentery powders, alkaret liniment, camphor ointment, peach-flower powder, ague-plaster, head-ache plaster, sudorific powders, besides various other pills, powders, plasters, and ointments needless to mention.

ACCOUNT OF PATIENTS AT THE ESTABLISHMENT.

On the 1st day,	attended to	75 men,	64 women.
On the 2d day,	attended to	133 men,	128 women.

The original thus specifies the number of patients for the 19 public days, the largest number attended to in one day being 521 men, 611 women.

The total of patients for the above 19 days, men and women, is	13,519
Prescriptions given,	6,199

On 6 of the public days, four benevolent individuals paid for the whole of the medicine required. Besides this two individuals paid for 100 prescriptions given to patients, who were obliged to visit the physicians at their own houses. The prescriptions thus paid for are included in the account.

EXPENDITURE OF THE ESTABLISHMENT.

	<i>Cash.</i>
Paid to 8 apothecaries' shops on account of 6,199 prescriptions,	265,710
Paid for various drugs,	169,335
pills, powders, boluses, and plasters,	181,610
bowls, jars, cups, water vessels, pewter and copper vessels, ivory spatulas, measures, weights and scales, &c., &c.,	6,423
wages of servants for making up the medicines, also for charcoal, firewood, lamps, and oil,	22,125
extra drugs,	9,229

MISCELLANEOUS EXPENSES.

Paid for the physicians and the attendants' dinners on the 18 public days,	<i>Cash.</i> 106 316
dinner at the end of the season,	19,356
flour cakes for breakfasts and tiffins,	29,460
dinner at the beginning of the season,	12,893
dinner to the apothecaries,	13,000
Dr. Min's boat hire and postage,	15,300
Dr. Kaou's boat-hire,	10,480
candles for the altar,	10,060
tea,	3,480
tobacco,	3,678
200 pencils and 400 sticks of ink,	3,660
5 subscription books,	2 750
paper for prescriptions,	3,900
folding paper for medicines,	3,839
red paper for placards,	460
70 prescription books,	3,150
register books,	900
envelopes for powders, &c., &c.,	885
1,700 patients' tickets,	12,148
cooks wages,	6,300
attendants 279 days' work,	18,974
paper for plasters,	2,774
7 tea-pots,	1,484
20 towels,	840
subscription papers,	939
carving physicians' seals,	866
rice baskets,	426
2 water tobæco pipes and 20 common pipes,	1,054
sundries,	2 347
loss on bad cash,	2,680
	<hr/>
	291,495
	<hr/>
Total of Expenditure,	949,017

BALANCE OF ACCOUNTS.

Entire amount of receipts from Subscriptions,	<i>Cash.</i> 980,805
Total amount of Expenditure,	949,017
	<hr/>
Balance in hand,	31,788

From this Report and the notice of the Humane Society it will be seen that the charge brought against the Chinese in common with all other heathen nations, that among all are found no Hospitals or other Institutions for the relief of the sick and destitute, is not correct. For there are in the city of Shanghai the above two establishments, also a foundling Hospital, an Alms house for the aged and infirm, a poor fund, and fund for the providing of coffins, and perhaps other establishments which have not yet been discovered.

While as may be seen from our Report now presented, medical relief has been afforded to the people of this place, their spiritual necessities have not been neglected. The in-patients are assembled every morning for the reading of the scriptures and prayer in the native

dialect; and Mr. MEDHURST addresses the whole of the patients, that is the out patients and in-patients, three times during the week on the leading doctrines of the Gospel, also on the Sabbath afternoon. Books and portions of the Scriptures are also freely distributed to the patients, when they return home, which thus find their way to all parts of the country, and it is known that these are not only taken home, but in many cases read and carefully examined. It is hoped that by the knowledge thus diffused, many who have hitherto worshipped only idols, and been shut up in ignorance and superstition, giving up themselves with apathy to the slavery of sin, may not only find relief for their bodily ailments, but be delivered from that worse sickness which taints and pollutes the mind, and be led to look to him who is the Saviour of the world and the great physician of souls. May the God whom we serve grant wisdom and direction to all those who have the management of the affairs and the carrying out of the Society, causing all that is done to tend to his honour and glory, and the temporal and spiritual welfare of our fellow-men.

The present are times of great promise to China, let us therefore diligently carry on our work, and be encouraged by thought of its importance, and vastness, to aim at doing still more than has yet been accomplished. The field of exertion is wide and ample, and needs as well as merits our fullest exertions and our constant efforts. And it must be remembered that a work of this kind is not for a week, or a month, or a year, but that to give any influence it must be regularly and steadily prosecuted for many years. Luke-warmness and faint-heartedness must not enter in, or all present paying and trouble will be thrown away, and so far as our efforts are concerned the renovation of this mighty empire be still retarded. Would we do any thing to this end, we must aim high, and though we may have to grapple with difficulties, they will only inspire us with more energy and zeal for future labours.

LIST OF PATIENTS ATTENDED TO FROM 1ST JULY, 1845, TO 30TH JUNE, 1846.

Intermittent fever, - - - -	117	Epilepsy, - - - - -	4
Tussis, - - - - -	92	Surditas, - - - - -	69
Asthma, - - - - -	192	Leprosy, - - - - -	23
Hæmoptysis, - - - - -	100	Icthyasis, - - - - -	4
Phthisis, - - - - -	40	Elephantiasis, - - - - -	13
Dyspepsia, - - - - -	1,272	Psora, - - - - -	290
Dysentery, - - - - -	113	Psoriasis, - - - - -	103
Anasarca, - - - - -	12	Lepra, - - - - -	92
Ascites, - - - - -	15	Abscess, - - - - -	114
Rheumatism, - - - - -	1,245	Ulcers, - - - - -	356

Hernia scrotal - - - - -	65	Caries of femur, - - - - -	1
Hernia double and double hydrocele,	1	Caries of carpus, - - - - -	1
Hydrocele, - - - - -	7	Caries of metatarsus, - - - - -	1
Contusions, - - - - -	3	Loss of the palatal bones, - - - - -	3
Infiltration of pus into the fingers and palm, - - - - -	1	Loss of the symphysis maxillæ inferioris, - - - - -	1
Severe contusion of chest, - - - - -	1	Osteo-sarcoma of maxilla superior, - - - - -	1
Severe contusion of pelvis, - - - - -	1	Sudden death, - - - - -	1
Laceration of hand, - - - - -	1	Suicide from eating opium, - - - - -	4
Extensive laceration of leg - - - - -	1	Attempted suicide do., - - - - -	5
Severe wounds of limbs, - - - - -	6	Opium smoking, - - - - -	30
Spear wounds of thigh, - - - - -	3	Catarrhal ophthalmia, - - - - -	295
Gun shot wounds in body and limbs by pirates, - - - - -	14	Chronic conjunctivitis, - - - - -	500
Burns of face and limbs, - - - - -	4	Granular lids, - - - - -	450
Severe burns of body followed by death, - - - - -	5	Granular lids with opacity, - - - - -	502
Slough of the feet from cold, - - - - -	2	Granular lids with pannus, - - - - -	330
Large abscess in palm, piercing to the back of the hand, - - - - -	1	Leucoma, - - - - -	202
Extensive sloughing ulcer of nose and cheek, - - - - -	1	Ulceration of cornea, - - - - -	817
Malignant ulceration of the tongue and loss of half that organ, - - - - -	1	Conical cornea, - - - - -	40
Inflammation of ankle joint, - - - - -	4	Staphyloma, - - - - -	30
Anchylous of hip joints and partial do. of knee joints, - - - - -	1	Hernia iridis, - - - - -	10
Fistula in ano, - - - - -	9	Synechia, - - - - -	40
Fistula, enormous, - - - - -	3	Closure of pupil, - - - - -	32
Polypus nasi, - - - - -	5	Irregularity of pupil, - - - - -	80
Tumour of lip, - - - - -	1	Amaurosis, - - - - -	66
Tumour of neck, large, - - - - -	2	Cataract of both eyes, - - - - -	15
Tumour of scrotum, enormous, - - - - -	1	Cataract of one eye, - - - - -	19
Tumour of arm, - - - - -	2	Cataract incipient, - - - - -	30
Tumour of thigh, - - - - -	2	Lippitudo, - - - - -	330
Carcinomatous tumour on abdomen, - - - - -	1	Pterygium, - - - - -	348
Carcinoma of breast, - - - - -	1	Trichiasis, - - - - -	103
Fracture of radius, - - - - -	2	Entropium, - - - - -	183
Fracture of humerus, - - - - -	1	Ectropium, - - - - -	70
Fracture of clavicle, - - - - -	2	Contraction of tarsi, - - - - -	200
Fracture of crista Ilii, - - - - -	1	Enormous fungus hæmatodes of the eye ball, - - - - -	1
Fracture of thigh, - - - - -	1	Loss of both eyes, - - - - -	44
Dislocation of humerus under the clavicle, - - - - -	1	Loss of one eye, - - - - -	73
		Loss of one from a wound, - - - - -	1
			10,140

By W. LOCKHART.

REPORT OF THE CHINESE HOSPITAL AT SHANGHAI.

From July 1st, 1846, to June 30th, 1847.

By WILLIAM LOCKHART, ESQ., M. R. C. S.

In presenting a Report of the Chinese Hospital for the last year, it is satisfactory to be able to state, that the expectations entertained of the favorable site of the new Hospital have been fully realised, as shown

by the large increase in the number of patients; from the list of cases appended it will be seen, that the number of individuals attended to has been larger than at any former period since the establishment of the Hospital at this place; this most probably results from the greater confidence of the natives in the means of relief, and also from better accomodation being afforded to the in-door as well as to out-door patients, the large hall of the new building being a convenient place for them to sit in while waiting to be attended to; and much better adapted to the purpose, than the open yard in which they formerly assembled, and where they were much exposed to the weather.

The mode in which the Hospital is managed is this, the building was erected and has been in part paid for, by donations received from England, from the members of the Foreign Community at, and from visitors resorting to this port. The property is vested in trustees chosen by the subscribers, and is rented temporarily to the resident agent of the Medical Missionary Society. At a general Meeting of the subscribers held in the hall of the Hospital in December 1846, it was judged desirable that all money subscribed for the Hospital should be paid to the treasurer of the Committee of the Hospital, he being authorised to pay to the medical officer such sums as are required for carrying on his work; hence a list of the local subscribers does not appear in the money accounts now presented, but the sums received are mentioned as paid by the treasurer, in the same way that grants are acknowledged from the Medical Missionary Society at Hongkong. It is intended that a list of the local subscribers, together with the trust deed of the property, shall be printed in a short time; this was promised at the beginning of the year, but it was eventually postponed for a time, until some final arrangements had been completed.

No particular reference is made in this report to individual cases treated at the Hospital, but the general nature of the diseases prevalent here may be gathered from the subjoined list of cases; almost the whole of the accidents enumerated occurred at the European buildings, and many of the Chinese servants of Europeans have been attended to; thus showing, that although the primary object of the Hospital is to draw the natives generally under instruction and relieve their bodily infirmities, still it is not without benefit to the subscribers themselves, by affording an asylum and means of cure for their sick domestics.

The observations on the temperature of the climate are still kept up, and the results as shown in the following table, may be relied upon as being tolerably correct:—

RANGE OF THE THERMOMETER UNDER SHADE IN THE OPEN AIR.

	Highest by day.	Lowest by day.	Average by day.	Average by night.	Highest by night.	Lowest by night.
1846.—JULY,.....	98 deg.	78 deg.	91 deg.	79 deg.	83 deg.	75 deg.
AUGUST,.....	92 ...	73 ...	80 ...	73 ...	80 ...	68 ...
SEPTEMBER,.....	90 ...	70 ...	80 ...	71 ...	80 ...	60 ...
OCTOBER,.....	80 ...	52 ...	71 ...	60 ...	67 ...	46 ...
NOVEMBER,.....	70 ...	44 ...	69 ...	45 ...	54 ...	28 ...
DECEMBER,.....	65 ...	31 ...	53 ...	36 ...	48 ...	26 ...
1847.—JANUARY,.....	63 ...	35 ...	47 ...	31 ...	42 ...	24 ...
FEBRUARY,.....	63 ...	32 ...	44 ...	31 ...	41 ...	21 ...
MARCH,.....	77 ...	58 ...	41 ...	41 ...	61 ...	23 ...
APRIL,.....	86 ...	65 ...	47 ...	51 ...	65 ...	38 ...
MAY,.....	83 ...	62 ...	70 ...	58 ...	65 ...	46 ...
JUNE,.....	90 ...	65 ...	76 ...	67 ...	77 ...	62 ...

Two cases of Asiatic Cholera presented themselves ; in one case the patient recovered, but in the other he died ; the symptoms were similar to those noticed in persons afflicted with this fearful disease in Europe, namely the coldness and peculiar blueness of the extremities and face, cramps of the limbs, vomiting and rice water dejections, and general sinking of the powers of life. In the cases noticed here, the vomiting and purging were not very abundant, the pathognomic symptoms of the disease, being extreme exhaustion of power, coldness and blueness of the surface, with cramps of the limbs ; indeed the purging existed to a very small extent in either case. From what is said by the natives, it is evident that they have occasional attacks of this fearful pestilence, which cause great mortality, and such a visitation is much dreaded ; for an epidemic of this nature would make severe ravages among the inhabitants of the narrow, densely crowded streets and lanes of a Chinese city. In England, efforts are made by committees of public health, to clear the streets, open avenues for the admission of fresh air, and to adopt such regulations as tend to increase the salubrity of the towns ; but the state of the cities of China sets all such regulations at defiance, and it is surprising that being exposed to so severe a heat, as that which prevails during the months of summer, the inhabitants should be able to live in their small unventilated houses. To take away their fans would be a worse punishment for a time, than taking away their food ; without the fan they would be most miserable, and its constant use tends much to the comfort, and consequently to the health of the people. It is amusing to see how the Chinese employ the fan ; not in a quick and hurried way, involving much exertion, as is the practice of Europeans usually when fanning themselves, but in a quiet uninterrupted manner, which, while it removes the hot air and answers the purpose of a refrigerator, does not

cause any fatigue. When the state of a Chinese city is examined, it is not surprising that the people should suffer much from dyspepsia of various forms, but the matter for wonder is, that in a country, where in summer the thermometer ranges from 78° to 100°, and where the habits of the people both personal and domestic are so filthy, the inhabitants can exist at all without more disease than appears to prevail among them. If the same carelessness regarding public health joined with equally pernicious practices, were to exist in European towns, there can be little doubt that typhus fever and other fatal diseases would exist to a large extent.

During the whole of the spring, small pox has been very prevalent among the Chinese, at both Shanghai and through the surrounding districts; almost every family has been afflicted, and many children have died of the disease. As is generally the case during an epidemic of small pox, there were many cases of chicken pox, which ran its usual mild course. The only case of small pox among the Europeans occurred in the family of the Medical officer of the Hospital, in the person of an unvaccinated child, but the disease was of a mild type and the child soon recovered. Several Europeans were affected with varioloid, and at Woosung there were two or three cases of small pox in unvaccinated European adults. All the supplies of vaccine lymph both from England and Canton have failed in producing the vaccine vesicles, and it has been impossible to carry on vaccination as it was desired, and thus to have shielded the natives from the infection of small pox. In former reports it has been mentioned, that the Chinese do frequently inoculate their children when three years old, but it would appear that this is not universally attended to, and though by inoculation, the virulence of the disease is in some degree mitigated, the great objections to this procedure ever present themselves, namely that use is made of a most dangerous agency, which may disfigure and even kill the child, and also that a direful disease is thus propagated and maintained among densely populated and ill ventilated dwellings. As was shown on a former occasion two years ago, the Chinese readily appreciate and avail themselves of the benefits of vaccination, and during this year they were most anxious to have this means of safety afforded to their children, but after repeated and constant efforts, the vaccination has not succeeded in a single instance, and the people have consequently been much disappointed.

(September;—since the above was written, some lymph sent from Canton has taken effect, and several persons have been vaccinated and endeavours are being made to keep up a regular supply.)

The religious services at the Hospital are maintained as usual, and thus the spiritual as well as the temporal wants of the people are attended to as much as possible. May these efforts be blessed of him who is our Master in heaven, and may this people find peace and joy in casting away their idols and all their superstitions and loving him only with all their heart and soul.

LIST OF PATIENTS ATTENDED TO AT THE CHINESE HOSPITAL, SHANGHAI,
FROM 1ST JULY, 1846, TO 30TH JUNE, 1847.

Intermittent fever,	473	Osteo-sarcoma of superior and	
Tussis,	1,440	inferior maxilla,	4
Asthma,	487	Caries of inferior maxilla,	4
Hæmoptysis,	247	Caries of tibia,	3
Phthisis,	115	Adipose tumour of thigh,	1
Dyspepsia,	2,024	Tumour of toe, large,	1
Dysentery,	325	Enlarged glands of neck,	6
Hæmatemesis,	26	Tumour of neck pressing on the	
Jaundice,	33	trachea in a child,	1
Ascites,	45	Severe burns,	8
Anasarca,	53	Severe contusions,	6
Rheumatism,	1,624	Contusion of abdomen, rupture of	
Rheumatic enlargement of joints,	22	liver and death,	1
Opium smoking,	40	Concussion of the brain,	2
Paralysis,	10	Severe wounds,	10
Surditas,	119	Gun shot wounds,	5
Asiatic Cholera,	2	Dislocation of wrist,	1
Hernia of various kinds,	196	Dislocation of ankle,	1
Hydrocele,	21	Fracture through base of skull,	3
Variola,	3	Fracture os frontis,	2
Abscess,	189	Fracture neck of scapula,	2
Ulcers,	554	Fracture clavicle,	2
Ulceration of throat,	6	Fracture tibia and fibula,	3
Enormous ulcers on various parts		Fracture thigh,	1
of the body,	5	Fracture radius,	2
Abscess of digital theca,	6	Compound comminuted fracture	
Elephantiasis,	72	of patella,	1
Leprosy,	107	Compound fracture of humerus,	1
Psoriasis,	185	Division of malleolus interior and	
Psora,	418	tendo achillis,	1
Porrigo,	36	Catarrhal ophthalmia,	383
Lepra,	249	Chronic conjunctivitis,	600
Porrigo decalvens,	24	Granular lids,	623
Polypus nasi,	19	Granular lids with opacity,	588
Polypus malignant,	2	Granular lids with pannus,	414
Ganglion of wrist,	6	Leucoma,	245
Excrescences round anus,	42	Staphyloma,	78
Fistula in ano,	35	Ulceration of cornea,	708
Prolapsus ani,	11	Conical cornea,	17
Soft nodes on bones,	4	Irregularity of pupil,	165
Carcinoma testis,	2	Closure of pupil,	25
Sarcoma testis,	5	Hernia iridis,	14
Secondary syphilis,	8	Synechia,	20
Lupus faciei,	1	Cataract single,	14

Cataract double,	18	Loss of one eye,	57
Cataract incipient,	73	Loss of both eyes,	33
Amaurosis,	90	Fungus hæmatodes of eye ball,	1
Ptery um,	334	Fungus hæmatodes in child,	1
Lippitad,	424	Fungus of eye lid,	1
Trichiasis,	232	Wound and destruction of eye by a shoemaker's needle,	1
Entropium,	248		
Ectropium,	155		
Contract. of tars,	185		
Inflammation of lachrymal sac,	14		
Fistula of lachrymal sac,	6		
		Total	15,217
		W. LOCKHART.	

ART III. *Journal of Occurrences; affairs at Shánghái; nautical observation; the schooner Paradox sunk, passengers drowned; Dutch trade at Canton.*

FROM *Shánghái* our dates are to the 13th instant: the provincial officers deputed by the governor-general at Nanking, to confer with H. B. M. 's Consul, were to make their Entrance to the city that afternoon.

The "Fury" arrived at *Shánghái* on the afternoon of the 7th and was to leave for Hongkong on the morning of the 14th. In coming up to *Wúsung* she met the *Espiegle*, captain Campbell, three days and a half from Nánking, with a dispatch from the governor-general, in reply to a communication which she carried up from Mr. Alcock. The vice-consul D. B. Robertson Esq., and H. S. Parkes Esq. acting intrepeter were on board. We learn that these gentlemen as well as captain Campbell, were highly delighted with their visit to the old Capital. Their reception by the governor-general in his own "*Yá-mun*" is said to have been in the most handsome style.

At *Shánghái* all was quiet. The following was written under the above date, i. e. on the 13th instant.

"The Chinese authorities here have had a "Lesson," from which they may if they please, derive good in days to come. H. B. M. 's consul is not the man for half and half measures. Indeed no alternative was left to him, but either to sit down and do nothing, and see foreigners beaten and butchered, or to take strong measures. Who will say he has not acted wisely?

"Poor Hienling has "paid too dear for the whistle." It is said he was misled by one of his secretaries. On the 7th he delivered over his seals and vacated his office.

"MR. SAMQUA is Hienling's successor; protem he takes the title of "Military Intendant of the Departments of Súchau, Sungkiáng and Tái-tsáng, and Superintendent of maritime customs," &c. In Chinese it stands thus: *kin kiá yun sz' hán hú lí hái kwán Sú Sung T'ai ping pí táu wú* 欽加運

司街護理海關蘇松太兵備道吳

"Mr Bates, the acting U. S. A. consul, received a long communication

from Hienling, the old táutái, on the 2d of March, regarding 12 of the murderers of Mr. Lowrie who had been apprehended, and arguing against said criminals being brought to Shanghai for trial and punishment, and against foreign officers going to the provincial city to witness their trial and punishment there."

The following notices are quoted from the China Mail.

HER MAJESTY'S SLOOP *Columbine*, AMOY, 23th March, 1848.

SIR—I have the honour to report to you for the information of the Lords Commissioners of the Admiralty, that on running into Tong-sang harbour, on Sunday the 19th March, with the following bearings,—Dansborgh Island, West end, just open inside Wreck Island, and Old Thunder Head, West, had three casts with five fathoms, tide half ebb, where the chart 1843 gives seven fathoms low water. At the same time I observed the bank between Thunder Head and Pagoda Island breaking, leading me to suppose there is less than three fathoms on it.

Wednesday the 23d, on working up in-shore of the Mirope Shoals, between Lamtia and Notch Islands, observed a reef extending 8 or 10 cables N. W. from Lamtia, the sea breaking heavily.

This Island is marked on the Charts as if it were bold on all sides. I have no doubt that it exists, and is most dangerous, for on enquiry I find one of the masters of clippers is aware of the fact.—I have the honour to be, sir, your most obedient humble servant.

JOHN C. DALRYMPLE HAY, *Commander*.

To Captain JOHN N. CAMPBELL, *Senior Officer in China*.

ON Saturday last, as the small schooner *Paradox*, on her way from Canton with passengers, was entering the harbour from the Cap-sing-moon passage, she was caught in a heavy squall, and having all sail set, was capsized, and went down stern foremost. Dr. and Mrs. James were in their cabin at the time, and sunk with her. Mr. Ash, nephew to Mr. Sword of Canton, three Chinamen, and a Chinese female servant, were also drowned. The remaining three passengers and the crew were picked up by the lorcha *Canton* and a boat belonging to the schooner *Zephyr*, which fortunately chanced to be close to the *Paradox* at the time. Efforts have since been made, hitherto unsuccessfully, to raise the schooner which is said to have contained property belonging to one of the passengers, to a considerable amount.

The three gentlemen who escaped have sent us for publication the following acknowledgment of the assistance to which they owe their lives:—

We the undersigned return our most sincere and heartfelt thanks to the master and crew of the Lorcha *Canton*, for the timely and energetic aid in rescuing us this day from the Schooner *Paradox*, during a period of most imminent peril and exposure. As an expression of our sense of gratitude and obligation, we can say in a word,—we feel we owe to them the preservation of our lives. We desire also to make our acknowledgments for the kind and assiduous care bestowed on our comfort and restoration when on board the Lorcha.

T. M. J. DEHON,

H. B. HEDGES,

F. B. MEIGS,

Passengers per *Paradox*.

Hongkong, 14th April, 1848.

The following further particulars have been communicated by a friend of Dr. and Mrs. James:—

MY DEAR SIR,—I am enabled to communicate the following melancholy particulars regarding Dr. and Mrs. James, and Mr. William S. Ash, three of the passengers who perished in the schooner *Paradox*, on the 13th instant. They had in company with others, embarked at Canton on the evening of the 13th or Hongkong, and after passing through the Cap-sing-moon into the harbour, and in sight of Hong tong, a sudden gust of wind struck the schooner, and she went over immediately on her side. In a few seconds she commenced sinking

by the quantity of water taken in the companion way, and went down stern first, leaving only the tip of her masts above water. Dr. James had just left the deck and was at the time with Mrs. James in the cabin. Nothing was afterwards seen of them. Mr. Ash was on deck when the schooner upset, and was recovered from the water by one of the other passengers, but who, being unable to support him longer, was obliged to let him go, and it is supposed he went down holding on to the bow of the small boat attached to the stern of the schooner. Three Chinese servants in the cabin and one Chinese woman on deck, were also lost. The other passengers, and all the crew were mercifully preserved by clinging to the top of the masts, that were still a few feet above water, and were soon rescued by a lorch belonging to Messrs Dent & Co., which was near by at the time of the disaster.

The *Paradox* has often been employed by gentlemen and ladies as a passage boat to and from Canton, and was chosen by this party in preference to other available conveyances, on account of its supposed greater safety.

Dr. Sexton James was the son of J. E. James, Esq., of Philadelphia, United States of America. He pursued his classical studies at Brown University, afterwards spent some time at Newton, and studied Medicine at his native city. Mrs. James was the daughter of J. Safford, Esq. of Salem, Mass. Dr. James and his Lady were appointed Missionaries by the Southern Baptist Convention, and were to be located at Shanghai. They sailed from Philadelphia in November last, with Capt. Lockwood, in the Ship *Valparaiso*, and landed at Hongkong on the 25th of March. After five or six days they went in the same ship to Whampoa, and then spent a week or ten days at Canton. They were on their return to Hongkong with the expectation of soon proceeding to Shanghai, when their career was thus unexpectedly ended, before they had been three weeks in China. They have left parents and brothers and sisters, and a numerous circle of friends, to mourn their early death. Efforts to procure the bodies have hitherto been unsuccessful.—Very truly, &c. W. April 19th, 1848.

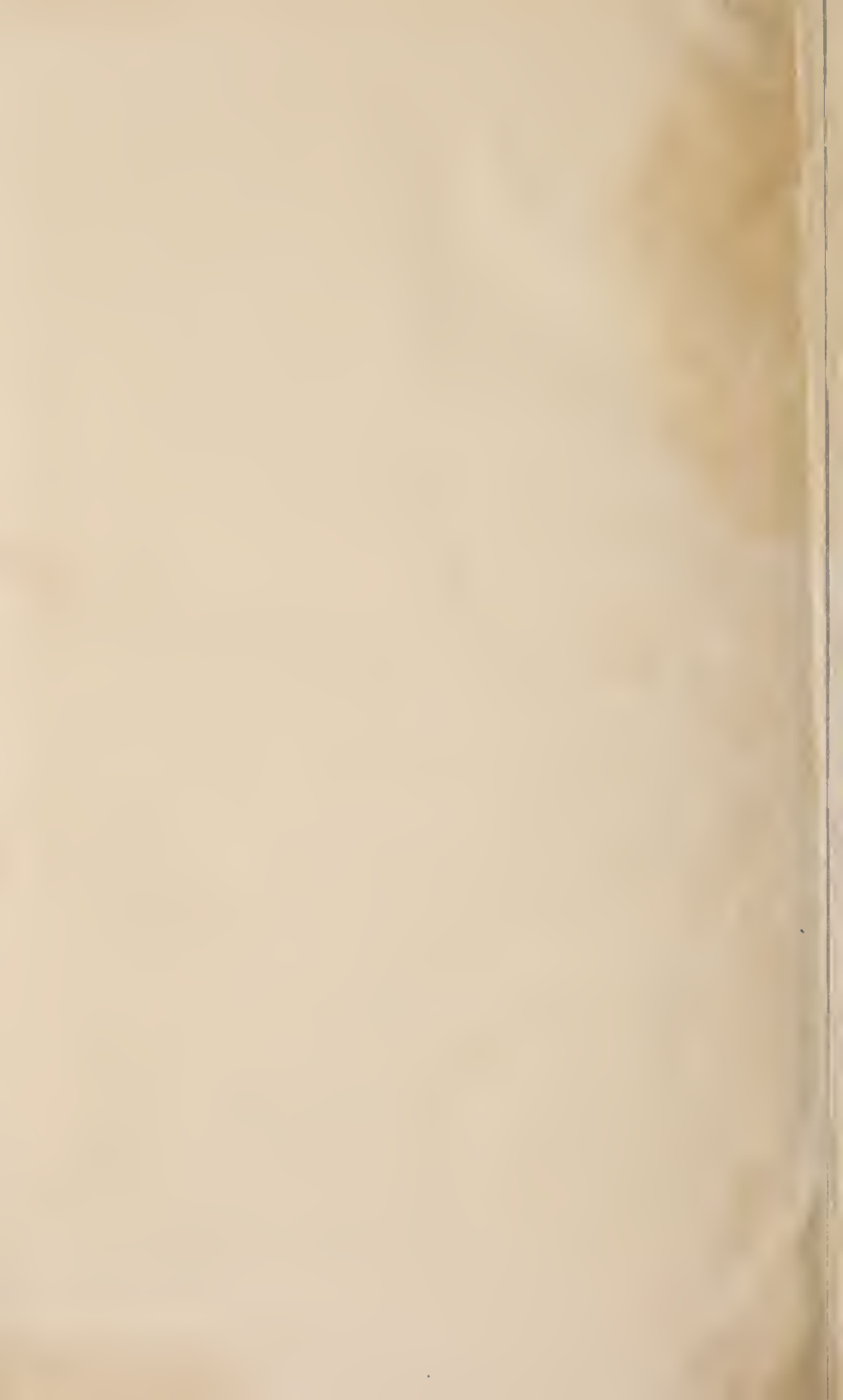
The following is taken from the *Friend of China*, March 8th, 1848.

Extract of the Register, kept at the Netherlands Consulate at Canton, regarding the trade under Dutch Colors, at Canton and Macao.

Years.	Tonnage Lasts.	No. Vessels.	Value Imports.	Value Exports.
1825	1652	7	\$ 1,140,050	\$ 1,001,710
1826	1289	5	662,000	601,900
1827	1572	5	720,540	945,000
1828	1792	7	641,923	200,000
1829	1396	7	477,075	534,000
1830	720	6	242,500	310,000
1831	1652	9	318,800	251,168
1832	2083	13	457,123	656,645
1833	2677	7	224,000	113,000
1834	400	2	105,500	70,000
1835	600	3	145,705	79,500
1836	4208	22	623,530	620,480
1837	2634	14	708,495	449,500
1838	669	5	165,500	202,000
1839	613	3	240,000	175,000
1840	353	3	125,000	100,000
1841	670	4	37,000	32,000
1842	—	—	No statement in the Registers	
1843	933	5	158,600	90,000
1844	3341	15	1,160,744,76	1,025,744,79
1845	3025	20	978,714	101,112,61
1486	2483	16	933,800	1,002,136,75
1847	3497	20	1,270,400,89	740,171

Compiled from the Registers and Manifests received at the Consulate Canton, in China, February, 1848.

N. J. SENN VAN BASSEL, *The Netherl: Consul.*





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